"Chhandoga upanishad belongs to Sama veda like Kena upanishad. Consists of 627 mantras and contains 8 chapters. Among ten principal upanishad chhandogya upanishad has the highest number of mantras. The mantras are chanted with svara like sama gaanam.Isavasya, Brihadaranyaka and Taittiriya are also chanted with svara/intonation. Mundaka and Katha are not available with svara. Kena upanishad which belongs to sama veda the svara for chanting this upanishad is not available. This chhandogya upanishad is considered to be important as Vyaasaachaarya has quoted many of its mantras in Brahma sutra. Among the ten upanishads in the Braham sutra maximum number of mantras of Chhandogy are analysed."

"The name Chhandogya is derived from the word Chhandas. One of its meaning is 'a vedic metre' like Gayatri chhanda, Anustup Chhandas etc. Chhandas is a particular way of composing the mantras. The second meaning of the word Chhandah is Veda. Vedas in general is called as Chhandas. The third meaning of Chhanda is Sama veda in particular. The word Chhandah is derived from the root Chand i.e. chandayati iti chandah or Chhand i.e. chhandayati iti chhandah. The word Chand or Chhand has two meanings- one meaning is to give happiness and the second meaning is to protect/ guard i.e. Chhandayati acchaadayati iti Chhandah. Vedas in general is called Chhandah as they protect a human being from Samsaara. Dukhaat Aachhaadayati- it covers/sheilds a person from the onslaught of Samsaara, not only it protects a person it also gives happiness- Brahmaanada paryantam Dadaati. Saama veda in particular is called Chhandah as it is sung in musical form whereas other vedas are chanted. The singing of mantras of Sama veda is known as Sama gaanam. It is supposed that the Indian classical music is born out of Sama veda. Becasue of its musical form it pleases the person who hears it, becacuse of its pleasing nature it is called Chhandah- Chhandayati iti chhandah. In the tenth chapter of Gita Krishna praises Sama veda- Vedaanam saamovedaasmi. Out of the three meaning of Chhanda the third meaning i.e. veda is taken here. Chhandogya- Chhandah gaayati iti Chhandogyah- A person who sings sama veda. All the sama vedis are called Chhandogaah. The upanishad which belongs to the Sama vedis is called Chhandogyam- Chhandogonam upanishat Chhandogya upanishat"

In each chapter the subject is discussed as a dialogue between a Guru and his disciples which indicates that the knowledge has to be gained from a Guru only. In the 6th chapter the Guru is Uddalaka(father) and disciple is Svetaketu(son). In the 7th chapter Naarada is the disciple and Sanatkumar is the Guru. In the 8th chapter Guru is Prajaapati/Brahmaaji and the disciple is Indra/Devendra. The 8th chapter is also known as Prajaapti vidyaa as Prajaapati is the Guru.

"Shaantipaatha: It belongs to Sama veda. For all upanishads of Sama veda this shaantipaatha is chanted. Through this Shaantipaatha the student is asking for four boons from the Lord- 1. Sarira yogyataa- Let my physical body, Subtle body(Jnanedriyaani, Karmendriyaani, Pancha praanah, Manah,Budhi) be fit for spiritual saadhanaa. 2. Iswara Kripa- Maaham Brahma niraakuryaam maa maa Brahma niraakarot- Let not God reject me 3. Prayatnah/Purushaartha- Maaham Brahma niraakuryaam- Let me not forget the fact that Brahman is my primary goal. 4. Virtues required for Brahma jnanam/Upanishad Dharmaah- Tadaatmanti nirateya upanishatshu dharmaah te mayi shantu- virtues enumerated in the scripture as a pre requisite for Brahma jnanam to take place- all ethical and moral values- I will do my best to acquire them, but o Lord whatever is deficient you fill up."

"Out of 8 chapters of the upanishad the first 5 chapters are in the form of Upaasanaa/meditation and the last three chapters deal with Brahma vidyaa or vedantic knowledge. Upaasanaa always deals with saguna Brahma and Brahma vidyaa always deals with nirguna Brahma. The first five chapters are saguna Brahma para chapter and the last three chapters are Nirguna Brahma para/predominantly chapter. The object of upaasanaa is generally two fold- Jiva upaasanaa and Iswara Upaasanaa i.e meditation upon Jiva and meditation upon Iswara. Some Jivas are exalted because of their status- those exalted Jivas are worshipped by those ordinary Jivas. All the exalted Jivas in the upanishad are called devataas- Indrah, Varunah etc come under the category of Utkrishta Jiva. Thus Jiva upaasanaa=Utkrista Jiva upaasanaa=Devataa upaasanaa. The second type of upaasana is Iswara upaasanaam, who is the controller of all the Jivas, Devataas. The common feature of both Jiva and Iswara is that both are Saguna vastu i.e. objects endowed with properties, both are objects of meditation and are different from the meditator. Thus upaasanaa is meditation on an object which is endowed with attributes i.e. Dvaita upaasanaa. This upaasanaam is the topic of the first five chapters."

"The symbols taken for upaasanaa belongs to Sama veda as the Chhandgoya upanishat belongs to Sama veda. Generally for meditation a symbol is used which represents a Devataa or Iswara. The Sama mantras are divided into various components, they are called Avayava or Bhakti. In Sama veda Bhakti does not mean devotion but a component of Sama Mantra. The Sama mantras are broadly divided into two groups. In one group the mantras are divided into five components or Pancha Bhaktayah and these Sama mantras are called Paancha Bhaktika Saama i.e. a Sama mantra with five components. There are other Sama mantras which are divided into 7 components or parts i.e. sapta bhatkayah- These Sama mantras are called Saapta Bhaktika Sama. These

components are used as the symbols for meditation."
Sapta Bhakti- 1. Hinkaarah 2. Prastaavah 3. Aadih 4. Udgitah 5. Pratihaarah 6. Upadravah 7. Nidhanam; Pancha Bhakti- By removing the Aadhi and Upadravah from the above 7 components the 5 components of Pancha Bhakti is obtained
While singing Sama veda certain words are used as expletives i.e. the word does not have a particular meaning but used for singing. These words are called Stovha. In some upaasanaa the Stovha are not many but in some the Stovha is the symbol for meditation.
The upaasanaas which are prescribed are of two types 1. Karmaanga upasanaa 2. Svatantra upaasanaaKarmaanga Upaasanaa: It is done as a part of a ritual/ angam of a ritual. When a ritual is done with a prescribed meditation the ritual becomes more effective than ritual done without prescribed meditation. 1.1.10- Ya deva vidyayaa karoti sraddhayaa upanishadaa tadeva viryavataram bhavati. The first two chapters of Chhandogya upanishad deals with karmaanga upaasanaa

Svatantra upaasanaa- these are independent meditations and are not part of any ritual. In the Chhandogya upanishad chapter 3 to 5 deals with svatantra upaasanaa

"All upasanaa can be performed with two different attitudes- 1. Sakaama Bhaavanaa: The phalam will be material in the form(Preya as in the Katha upanishad) of Dharma(the upaasanaa produce a punyam which helps the perfomer to go to the heaven), Artha(Wealth/prosperity) and kaama(all the objects of pleasure) and 2. Niskaama Bhaavanaa- The material result is not the primary goal (only minimum requirements for sarira yaatraa) but are subservient to Moksha which is the primary goal. Niskaama upaasanaa leads to moksha which means it prepares the mind for Nirguna Brahma Advaita Jnana through the generation of conducive environment/conditions - niskaama upaasanaa will give Guru, Vedanta Saastra, opportunity for consistent and systematic study of the vedanta/upanishad for a length of time under the guidance of a competent Guru."

6th cahpter: The upanishad reveals Brahman as Sat or Pure existence. Therefore the 6th chapter is known as Sad vidyaa chapter- a chapter which gives vidyaa of Sat Brahman. There are 16 sections and 69 mantras. The chapter can be broadly classified into three sections. 1. Aakyaayikaa/story the upanishad begins as a story where the Guru and Sishya are introduced. 2. Creation/ Sristi/ Adyaaropa prakarana - Brahman as Jagat kaaranam is revealed. Sat Brahman/ Brahman the Pure existence is the cause of the entire Universe. 3. Mahaavaakya prakaranam/portion- It is the portion which reveals the Jivaatamaa and Parmaatmaa aikyam. Jivaatmaa the pure consciousness and Paramaatma the pure existence are one and the same. Pure consciousness is Pure existence. Any portion which reveals the Jivaatmaa and Paramaatma aikyam is called Mahaavaakyam. Maha means significant/profound not big.

1st topic- Aakyaayikaa/Story prakaranam- It is discussed in the 1st

section. In this section upanishad introduces a father named Uddalaka/Aaruni. The name of his son is Svetaketu. Oneday Uddalaka told his son that merely a Jaati braahmana will not make one a great person. To be a true Braahmana one needs to study vedas. A jaati braahmana without vedic knowledge is called as Brahma bandhu. Uddalaka asked his son to go to a Guru and stay there for vedic learning. Svetaketu was 12 years old when he went to Gurukula. He studied vedas for 12 years under a Guru and returned home when he was 24 years old. Instead of being humble he was proud and arrogant in his manners. On seeing the proud and arrogant nature of his son Uddalaka asked him whether he has learned that wisdom which is known as Paraa vidyaa (also discussed in Mundaka up). Paraa vidyaa- yasya vijnanena sarva vijnanam bhavati- by knowing which everything else in the creation is as good as known. (yena asrutam srutam bhavati amatam matam avijnatam vijnatam utatamaadesha aprakshyah). Due to his arrogance he did not tell that he did not know but told that his Guru did not know that knwoledge as he had not taught him that knowledge. Then he asked his father whether he knew the knowledge and requested him to teach it. His father told that such a knowledge is possible based on the fundamental principle ' Any product of the creation does not exist separate from its cause'. Three examples were told by him- a. eartheware does not exist separate from earth b. golden ornament does not exist separate from gold c. iron products do not exist separate from the iron metal. From all these examples it is clear that products do not exist separate from the cause OR one cause alone expresses itself as manifold products. Therefore in the creation there is only one substance- the ultimate substance can only be one which is the ultimate cause of everything.Mulakaaranam- the ultimate cause. All others are the various manifestation of the one mulakaaranam due to different naama and rupa. Naama/names and rupa/forms are the products and they are all non substantial. Behind every name and form there is only one substantial cause. Therefore when one knows that mulakaaranam he knows/understands everything else i.e. kaaryam as there are no kaaryams separate from the kaaranam. The knowledge of kaaranam is relatively easier as kaaryams are anekam and kaaranam is ekam. The knower of one mulakaaranam becomes the knower of all. This how Uddaalaka introduces the mulakaarana vidyaa in the Aakyaayikaa portion.

"2nd topic- Sristi prakaranam- Discussed in sections 2 to 8.

[From section 2 of 6th chapter upto section 7 talks about sristi prakriyaa or TAT PADA VICAARA (I.e. of Mahavaakaya – TAT TVAM ASI). Here Brahman is revealed as SAT. In the 8th section TVAM PADA (Who are You- by taking out NAME and FORM what remains is the essence) is discussed. From 9th to 16th section AIKYAM (ASI) is discussed. Each section concludes with ‘TATTVAMASI SVETAKETU’ i.e. a total of nine times with nine different examples.

Creation is the main topic. Sristi is discussed elaborately. Uddalaka pointed out Mulakaaranam is the pure existence which is formless principle. The formless existence is manifested as the formed creation. As per the modern science the formless intangible energy is the fundamental element of creation which has forms. Our scripture goes beyond the energy and pointed out that the formless intangible existence/ ultimate existence is the cause of bothe intangible energy and tangible forms/matter. sadeva somya idam agra aasit ekam eva advitiyam- at the beginning pure formless existence was present. This pure formless existence which is also called as Brahman the entire creation came. Therefore Brahman is known as Jagat kaaranam- both the intelligent and the material cause- abhinna nimitta upaadaana kaaranam (details in mundaka upanishad). Example- The spider is both the intelligent and the material cause, similarly sat Brahman is the intelligent and material cause of creation.

Creation is nothing but the kaaranam plus varieties of naama and rupa i.e. no substance is added in the creation but only name and forms are added. The creation is broadly presented in two stages- 1st stage is Bhuta Sristih/ creation of elements. In general there are five elements. Here in Chandogya 6th chapter those five elements are simplified into three i.e. three visible elements/Murta bhutaani(Agni, Jalam & Prithivi) and two invisible elements/Amurta Bhutaani (space and air) are to be understood. Agni is called Tejah, Jalam is called Ap/Up & Prithivi is called as Annam in the Chandogya upanishad. 2nd stage is Bhautika sristi- from the elements elementals/Bhautika prapanchah are born. The Bhautika sristi is subdivided into two- 1. Entire physical creation which is the product of three elements 2. Body & Mind complex which is also the product of the three elements. Thus both Prapancha and Sariram are the product of three elements. To show that the world is born out of the three elements, the upanishad pointed out that the three elements can be known in the creation through three different colours.They are Rohita/Red, Shukla/White & Krishna/Dark. All other colours are only the product of different proportions of these three colours. The body mind complex which is made up of three elements also consumes Earth in the form of solid food, Jalam in the form of liquid and Agni in the form of oil etc. Whatever we consume consists of three portions Gross, Subtle and Subtler. The Gross portion does not contribute to our health. The subtle portion of food nourishes the physical body. The subtler portion of the food nourishes the subtle body like mind, emotions, intlligence. Based on these the scipture divides the food as Saattivika, Raajasa and Taamasa. Thus this shows that body mind are also the product of three elements. As the elements are born out of Brahman, Brahman is the cause of everything. Brhama vijnanena sarva vijnanam bhavati- this is essence of the sections 2 to 8. In these sections the ground for mahaavaakyam is prepared."

A story is told in the upanishad on food- Once a Guru asked his disciple to live on water only. After few days the memory power of the disciple is weakened and is unable to chant Veda. Since he is consuming water his praana/life is sustained. Thus food is necessary for the mind and water is

necessary for praana.]

6.2.1- Sad eva, saumya, idam agra asid ekam evadvitiyam, tadd haika ahuh, asad evedam agra asid ekam evadvitiyam, tasmad asatah saj jayata.

meosJe meescÙesoceieü DeemeeroskeâcesJeeefÉleerÙeced ~ leæwkeâ DeengjmeosJesoceieü DeemeeroskeâcesJeeefÉleerÙeb
lemceeomele: meppeeÙele ~~ 6~ 2~ 1~~

Sad evam saumya, idam agre asid – O dear one (Saumya- Shishya buddhi prarocanaartha), idam agre sad evam aasit;(Idam- pratyaksha/Vyabahaara [i.e. Pramatru, Pramaana, Prameya aadi; Katru, Karma, Karana aadi vyabahaara vishayam Jagat] gocaram Jagat; Sad eva aasit- was nothing but pure sat Brahman/Pure existence; when Agre- in the beginning i.e. Sristeh purvam= before sristi; Thus the whole universe was in the form of pure existence before the creation.)

Purva paksha- If the creation/universe was in the form of existence before, then it can be said that now it is not in the form of existence.

Siddhaanti- Kim idam jagatah idaanim Sat na bhavati- is the creation/Jagat/world sat/existence now? Now also the world is Sat only. Because we use the words like Ghatatvam, Patatvam (table is, chair is i.e. we use the word Sat/existence for our transactions). Therefore, now also everything is existence.

PP- Then why do you say ‘Agre sad aasid’.

S- Please look at the statement ‘Sad eva Aasid’- It was pure existence without naama rupa vyabahaara. i.e. naama rupa aadi vyabahaara rahita Sat asit- it is not **kevala sat** or pure sat/pure existence, but only naama rupa aadi sahita Sat(???). Therefore tat api Sat idaanim api Sat.

Previously the Sat was in the pure form i.e. without naama rupa, there was no vyabahaara/transaction at all in the form of idam, tat. Idam aadi vyabahaara gocaratvam na aasit. Idam i.e. 1st, 2nd & 3rd person etc. was not there. But now the very Sat i.e. avyabahaaryam Sat is associated with naama rupa now becomes vyabahaaryam(transaction) Sat. Thus previously It was avyabahaarayma Sat (the Sat which is beyond all vyabahaara, even in the form of I, You, He, This, It etc.). All these vyabahaara are possible because of naama rupa. Kevala Sat maatrena vyabahaara na sambhavati, parantu yadaa naama rupaadi adyashyante tadaanim eva vyabahaara bhavati.

When Kaarya and Kaarana are analysed the common factor of both is – They contain the same material i.e. there is no difference in material, like gold is gold and gold ornament is also gold. Thus Kaaray Kaaranayaho vastu(substance) bheda naasti.

Q- When both of them are vastu, then why one is called Kaaranam and another as Kaaryam.
A- Yadyapi KaaryaKaaranayaho vastu bheda naasti, tathaapi avastha bhedah asti. There is difference in their state/condition of existence.
Q- In what way there is avasthaa bheda?
A- Kaarya contains the material vastu i.e. substance with varieties of naama rupa. Thus product contains the substance + varieties of naama rupa.
Q- What is kaaranam?
A- Generally it is said that Kaarana contains the material without naama rupa.
But enquiry this statement is not correct.
Point 1- suppose it is said that Kaarnam contains the material without naama rupa and Kaaryam contains the material with naama rupa. The the QUESTION arises ‘ from where the naama rupa comes?’ i.e. A non existence naama rupa can not come into the Kaaryam. EXAMPLE- A pot can not get pot naama rupa if they were non existence before. It can not be said that the pot maker added the nama rupa. And if clay also does not contain naama rupa then the QUESTION comes ‘from where does the naama rupa comes.’ For that the ANSWER is ‘Kaaranam it self contains the naama rupa’. QUESTION- If Kaaranam contains the naama rupa then it is Kaaryam only. ANSWER- Kaaranam contains naama rupa in unmanifest form. i.e. Avyakta naama rupam or Avyaakruta naama rupa. Kaaryam also contains the naama rupa but it is not Avyaakrutam/Avyaktam but Vyaakruta/Vyakta naama rupam.

Therefore when it is said that before creation clay alone only was there, but really speaking it is clay plus all the naama rupa in unmanifest form. The maker only brings out the naama rupa which was present in it by way of giving it different shapes.
CLAY + AVYAKTA NAAMA RUPA = KAARANA AVASTHAA
CLAY + VYAKTA NAAMA RUPA = KAARYA AVASTHA
Therefore, the avasthaa bheda is in the form of Avyakta and Vyakta naama rupa. But the material is one and the same.
Point 2 – In kaarana avasthaa two things are present i.e. Material and unmanifest naama rupa, in kaarya avasthaa there are Material plus manifest naama rupa. From the day to day experience it is gathered that when naama rupa are in unmanifest form, that material is not useful for any vyavahaara. When the material is with avyakta naama rupa, it is avyabahaaryam, and when the same material is with vyakta naama rupa it is vyabahaaryam.
In Kaarana avasthaa naama rupa is in unmanifest form therefore useless, the naama rupa appears to be as good as not there. Therefore, it is not mentioned.
When the avyakta naama rupa becomes vyaktam it becomes so useful that the naama rupa becomes dominant and the substance/material is overpowered by it or forgotten. But in vyakta naama rupa the substance is not changed/destroyed.
Q- What is the status of unmanifested names and forms? Do they exist independently? Do they have their own locus? Do they have swatantra sattaa?

Are they integral part of Brahman?
i.e. Whether naama rupa are distinctly existed or are integral part of Brahman?
A- According to Shiddhanti it is neither. It is neither distinct from or integral part of Brahman. i.e. Anirvacaniyam.
Case 1 Suppose Brahman and Naama rupa have separate existence(Dvaita), then there will be duality/dvaitvam. Then Brahman can not be called ADVAITAM as in the mantra '…ekam eva advitiyam.' Sruti is very particular in revealing Brahman as Advitiya/Kevalam. Other problems are- Brahman will be parichhinnam (limited by other entity) and the very name 'Brahman' will be a misnomer. As Brahman indicates 'Bruhattamatvaat' i.e. Brahman means infinite. Then how can it will be said that infinite Brahman and naama rupa exist. i.e. there will be Parichhinna dosha.
Case 2 Once naama rupa becomes integral part of Brahman(Vishitaadvaita), any modification of naama rupa will necessarily affect Brahman. i.e. Amsa vikaare Amsi vikaarah. Brahman becomes savikaara. Thus here there will be Savikaaratva dosha of Brahman.
If it is accepted that Brahman is Savikaara (both dvaita and vishistaadvaita accepts Brahma parinamavaada) then Brahman will have sad vikaara(asti, jaayate, vardhate, viparinamate, apakshiyate & vinashyati) which are the characteristics of samsaara. Thus Brahman will become a Bruhat Samsaari. Then by realizing Brahman one can not be free from Samsaara.
Case 3 Therefore, naama rupa are neither distinct nor integral part of Brahman. Because it is mithyaa and Brahman is satyam. An unreal thing can not be distinct from the Reality and at the same time, it can not be an integral part of Reality. [AT 19:00 min of lecture file 6.2.2 to 6.2.3]
Shadow can not be distinct from the object and also can not be integral part of the object.
Thus the ontological status of naama rupa is Mithyaa i.e. satva anyatvaabhyaam anirvacaniyam. Bhinna abhinnatvaabhyaam anirvacaniyam. Satva asatvaabhyaam anirvacaniyam.
Thus before creation there was Real Sat and unreal unmanifest naama rupa. After creation there is real Sat and unreal manifest naama rupa. The significance is naama rupa is always mithyaa whether manifest or unmanifest.

The Upanishad points out that some people commit mistake – Before creation Sat alone was there with avyakta naama rupa. When naama rupa are unmanifest the vastu/sat is not available for any vyavahaara/transaction. i.e. Brahman becomes vyavahaara gocaram when there is vyakta naama rupa, Brahman in not vyavahaara gocaram when naama rupa are in avyakta form. The common convention is whatever is available for vyavahaara(karma[lifting, eating etc] or jnaana [seeing, hearing, smelling, tasting, touching]; jnaanendriya gocaram vaa karmendriyam gocaram vaa antahkarana gocaram vaa) is said to have existence i.e. something which is available for transaction it is said to be have existence. Thus a false notion/conclusion is derived as to the existence of a thing. When something is not available for transaction it is

considered as not existing. I.e. Yat vyavahaara gocaram tat sat, Yat vyavahaara agocaram tat asat. In sushupti there is no vyavahaara, thus many people (specially sunya vaadi) conclude that during sushupti there is Sunyam. Therefore, the general confusion is that when a thing is not available for vyavahaara is non existence. Before sristi there is no question of vyavahaara, therefore many people conclude it was sunyam before creation. They also refer to the upanishadic mantra ‘asad evedam agra asid ekam evadvitiyam, tasmad asatah saj jayata.’ Tad hi Tad ha eke ahuh– Tad(tasmin vishaye)- In this regard(before creation what was there), eke ahuh- eke sunya vaadina ahuh, Asad eva idam agre aasid (and of the nature of) ekam eva advitiyam. Tasmat asath sat jayatah- from that asat(sunyam) sat jaayath. (2nd part of 6.2.1).

This sunya vaada is negated by the upanishad in the mantra 6.2.2.

6.2.2-Kutas tu khalu, saumya, evam syat, iti hovaca, katham, asatah saj jayeteti, sat tu eva, saumya, idam agra asid ekam evadvitiyam.

kegâlemleg Keueg meescÙewJeBmÙeeefoefle nesJeeÛe keâLecemele: meppeeÙesleseFle~ meòJesJe meescÙesoceieü DeemeeroskeâcesJeeefÉleerÙeced ~~ 6~ 2~ 2~~

Now the teacher says how can sunya vaada will work.
Kutas tu khalu, saumya, evam syat . Kutastu –
with which logic/reasoning can you accept such a statement. Evam- in this manner- from non existence arrival of existence. The arrival of something from nothing is against all our experience. If something comes out of nothing then it will suddenly becomes nothing also.
[AT 30:00 min of lecture file 6.2.2 to 6.2.3]
According to Shankaraachaarya ‘Sunya Vaada’ is ‘Sarva praamaana vyaahopaa syaat.’ i.e. all the pramaanas will be falsified.

saumya, evam syat,– How can such a thing can happen, O Dear one, iti hovaca – iti guruh uvaaca- thus the Guru says

KATHAM ASATAH SAT JAYETA ITI- How can Sat be born out of Asat. With this the false view is negated.
Now he comes back to his original teaching (nigamanam). The conclusion is before sristi it was not sumyam- Sat tu eva Saumya idam agre aasit. As it was avyavahaarayam before sristi there is bhrama like during sushupti there is no vyavahaaryam, it appears that the person is non existent, but the person is present in avyavahaaryam form.

Similarly, as Brahman is not available for any vyavahaaryam, there is doubt on the exixtence of it.

But as per (advaita) vedaanta, things can exist without vyavahaara gocara. That is called Sat Brahman i.e. the pure existence without naama rupa.

EKAM EVA ADVITIYAM- ACCORDING TO THE COMMENTATOR THROUGH THESE THREE WORDS THREE TYPES OF

differences which are possible, are negated.

Three types of differences are:

1. VIJAATIYA BHEDA- Difference between two species. The example given in panchadashi- A Tree and A Stone are different.

SAJAATIYA BHEDA- Differences within one specie. Like in the Tree specie there are different varieties of trees present and they are different from each other.
SVAGATA BHEDA- The intrinsic differences present in one member of a specie. Like in case of a tree the root is different from the trunk, the trunk is different from the branch etc.
Vidyaaranya in Panchadashi said that – 'Vrukshyasya svagato bhedah patra puspa shilaadivih vrukshyaantaraat sajaatiyah vijaatiya shilaajitah.' [while anyalysing the mantra Sadeva saumya idam agre aasit]

According to the Upanishad the Sat Brahman is free from all the (three types of)differences. i.e. Sajaatiya Vijaatiya Svagata bheda rahita Brahman.

There is no other thing other than Brahman. This negates the Sajaatiya bheda. (Something which is there is the shadow which is unreal.)

There is no Svagata bheda as Brahman is Sat without any naama rupa within itself. Apaani paadoham.

Therefore the Upanishad says Ekam evam advitiyam.

According to Vidyaaranya – Ekam negates Svagat bheda, Eva negates Sajaatiya bheda, Advitiyam negates Vijaatiya bheda. What remains is Advitiyam Brahman.
[AT 42:00 min of lecture file 6.2.2 to 6.2.3]

6.2.3. Tad aiksata, bahu syam prajayeyeti, tat tejo srjata: tat tejo aiksata, bahu syam prajayeyeti, tad aposrjata, tasmad yatra kva ca socati svedate va purusah tejasa eva tad adhy apo jayante.

leow#ele yeng mÙeeb øepeeÙesÙesefle leòespeesÓme=pele leòespe
Ss#ele yeng mÙeeb øepeeÙesÙesefle leoHeesÓme=pele ~
lemceeÅe$e keäJeÛe MeesÛeefle mJesoles Jee Heg®<emlespeme SJe leoOÙeeHees peeÙevles ~~ 6~ 2~ 3~~

The Sat Brahman is going to create the universe and before the creation Brahman is visualising the whole creation to brought to manifest. In Taittiriya Upanishad – Sah akaamayata vahushyaam prajaa ye yeti, sah tapoh tapyatah sah tapah taptvaa idam sarvam asrujatah. Here in chhandogya up in place of 'akaamayata' & 'tapo tapyata', the word 'aikshyata' is used. Aikshyata means

‘to visualise.’

Tat referes to Sat Brahman, Aikshyat means visualise (in what way the creation should be made). The planninf for creation is necessary as the purpose of creation is exhaustion of karma (the karma done in previous sristi; in vedanta there is no question of first sristi, the discussion of sristi is for the present sristi not the 1st sristi; there is no beginning of sristi as per vedanta- which refutes the Aarambha vaada of naiyayika philosophy; As per vedanta sristi is in cyclic form- avyakta vyaktaya sarvaa pravabanti aharaagame raatryaagame praliyamte tatraiva avyakata…) of the jiva. Therefore when Brahman wants to create, the past karmas of all Jivas are present in dormant condition. The purpose of creation is the exhaustion of Punya Paapa, therefore Brahman has to create the universe accordingly. So that the creation is suitable for the purpose of exhaustion of punya and paapa. Therefore planning is necessary which is termed as visualisation/aiksyata.

Q- How can Brahman visualise as visualisation requires mind? Brahman can not visualise as Brahman is nirvikaaratvaat. Visualisation requires vrutti vikaarah. Brahmanah nivikaaratvaat katham ikshana kriyaa sambhavati; kriyaah vrutti rupatvaat.

A- it is already pointed out that Brahman plus avyaakruta(avyaktam) naama rupa, this avyaakruta naama rupa is called maaya, It is through this maaya/avyakta naama rupa the visualisation takes place. Therefore ikshana kriyaa katham bhavati- na tu shudda Brahmanh ikshana kriyaa, parantu avyakta naama rupa upaadhi sahita Brahmanah ikshana kriyaa(thought which is the sublest form).

> In mundaka upanishad 1st chapter 1st section it is said that - leHemee ÛeerÙeles yeüÿe leleesÓVeceefYepeeÙeles ~ ~~ 8~~

Thus visualisation is the process of unmanifested naama rupa getting ready for manifestation(ready ness for manifestation).

The word aikshyata(imagining a new creation which is based on the previous creation, the new creation is meant for exhaustion of punya paapa karma of jivas- therefore creation is not based on the will of GOD but on the karma of Jivas) is used by the upanishad for understanding. Nimmita karanatva dyotanaartham etat sarvam vakti(?) srutih.

Maaya sahita Brahman is Iswarah. Therefore Iswarah visualise.

Vahusyaam- Let me become manifold (with the help of avyakta naama rupa) i.e. expanding avyakta naama rupa to vyakta naama rupa(maaya becomes many) as nirvikaara, niravayava Brahma(shuddha Brahma) can not become many.

Prajaa ye yah- for the expansion let Me produce many jivas and jagat.

With this kaarana and kaaranasya samkalpa is introduced. Thus Iswarah has done samkalpah and thereafter creation came. The first creation is the panca bhuta sristi i.e. sukshma pancha bhuta sristi.

[At 0.00 6-2-42(?) to 6-3-2]

Q- When maaya is said to be multiplied then why it is said that Brahman is multiplied.

A- As maayaa is not separate from Brahman. Maayaa is parinaami upaadaana kaaranam(real multiplication) and Brahman is vivarta upaadaaana kaarana(seeming multiplication).

The multiplication does not requires any effort. Kevala samkalpa maatrena multiplication takes place. 'Yasya jnaana maya tapah'- Mundaka up. Tapah means effort. For multiplication the effort of Brahman is mere samkalpa.

[Stages of Creation:-

1st stage – Bhuta srusti- bhuta means elements. Sukshma bhuta, sukshma bhautika, sthula bhuta and sthula bhautika sristi (Tattwabodha).

Sukshma bhuta- Aakasha(space), Vaayu(Air), Agni(fire), Aapah(Water) and Prithivi(Earth).

Sukshma bhautika- Sukshma sariras- mind, jnanendriyas, karmendriyas, praana –i.e. all the sukshma sariras, all the praanas, all the minds, all the intellects, all the jnanendriyas.

Sthula bhuta- Formed out of sukshma bhuta through pachikarana(five sukshma bhuta mixed in a particular proportion). These sthula bhutas are visible.

Sthula bhautika- Out of the sthula bhuta sthula bhautika prapanca are created. Like the physical body.]

In this Upanishad only three elements are revealed as the 1st stage of creation. These three elements (Agni, aapah, anna/prithivi) are symbolic representation of the 5 elements.

[At 18.00 6-2-42(?) to 6-3-2]

Q- Is it not a grave mistake of not considering Aakaasha as an element which is most important.

A- According to Shankaraachaarya the all five elements are not described as here the main aim of the Upanishad is not sristi but Sat Brahma is the kaarana of the Univerese. Tasmaat Brahma jnaanena sarva jnaanam.

Tat tejah asrujatah- (Aakaasha vaayu srusti anantaram) tat tehah asrujata.

Tat – Sat Brahman Tejah- Agnih asrujata (Sukshma agni)

Tat Tejah aikshyat bahusyaam prajaayeya iti- Agni devataa thought in the same manner as that of Iswara. Let me become many. Tat tejah aiksyata- Teja devataa visualize. Brahman does not created all. In Taittiriya Aakaasha is created by Brahman. Vaayu is created from Aakaasha.

Q- As Teja is jada, how it can be said that Teja aikshyatah.

A- According to Shankaraachaarya Tejobhaava aapanah/Teja taadaatmya aapanah Brahman aiksyatah. Brahman identified with Teja visualized.

Tat Aapah asrujatah- Water is created.

Upanishad provides upapatti/logic behind the creation of water from tejah.

lemceeÅe$e keäJeÛe MeesÛeefle mJesoles Jee
Heg®<emlespeme SJe
leoOÙeeHees peeÙevles

Whenever a person is sorrowful/manastaapah tears come. Taapah indicates Agnih. Sweating comes when there is heat.

6.2.4- lee DeeHe Ss#evle yeJndÙe: mÙeece øepeeÙescenerefle lee
DeVeceme=pevle lemceeÅe$e keäJe Ûe Je<e&efle leosJe
YetefÙe…ceVeb
YeJelÙeÆdÙe SJe leoOÙeVeeÅeb peeÙeles ~~ 6~ 2~ 4~~

Aapah also visualized as Iswarah. Taa aapah aikshyanta i.e. Aapah taadaatmya Brahman asikshyanta. Let me become many. From this sukshma jalam annam asrujantah. Here annam means prithive tattvam. A logic is put forwarded by the Upanishad on how annam is produced from water. When there is plenty of rain there is plenty of annam.
[At 34.00 6-2-42(?) to 6-3-2]

~~ le=leerÙe: KeC[: ~~

les<eeb KeuJes<eeb Yetleeveeb $eerCÙesJe yeerpeeefve
YeJevlÙeeC[peb peerJepecegefÆppeefceefle ~~ 6~ 3~ 1~~

From the bhutas three types of sariram (Bhautika srusti) are created. Normally all jiva sarira are classified into four categories, in Chhandoga it is three.

Four types of jiva sarira – 1. Andajam- Egg born, 2. Jarrayujam- Womb born. 3. Svedajam- born out of moisture 4. Udvidjam- Born breaking the earth. In Chhandoga the svedajam is omitted. According to Shankaraachaarya the svedajam is included in andajam.
[At 41.50 6-2-42(?) to 6-3-2]

mesÙeb osJelew#ele nvleenefceceeefmleŒees osJelee Devesve
peerJesveelceveevegøeefJeMÙe veece¤Hes JÙeekeâjJeeCeerefle
~~ 6~ 3~ 2~~

Till now three sukshma bhuta are created and they contain the entire sukshma prapancha in potential form/avyaakruta or avyakta naama rupa. The next stage is from this potential

sukshma prapancha naama rupa vyaakarana/expansion. Thus the process of conversion of avyakta naama rupa into vyakta naama rupa is known as vyaakarana. This conversion is done according to karma. The conversion of suksma buta requires chetana tattva. Brahma chaitanyam forming its reflection/chidaabhaasha in the matter. Chidaabhaasha vyaaptih eva anugrahah. Which happens naturally/ saanidhya maatrena. This also called as Brahman's anupravesha into three butas(Brahman's forming chidaabhaasa i.e. the chaitanya pratibinba in the three bhuta).

Devesve peerJesveelceveevegøeefJeMÙe veece¤Hes JÙeekeâjJeeCeerefle – It is an important section

In Taittiriya up.- Tat srustvaa tadeva anupraavishat

Therefore, as per the Upanishad Brahman's anuprabesha is chidaabhaasha vyaaptih. After which the sukshma bhutas act as though they are chetana tattva.

Shaa iyam devataa aikshyata- mesÙeb osJelew#ele – Here Shaa devataa indicates Brahma chaitanyam. Aikshyata- visualized or planned.

Hantta aham…iti - this indicates the thinking of Brahman.

Hantta – Well which is expletive(A word or phrase conveying no independent meaning but added to fill out a sentence or metrical line)

Aham emaa tisro devataa anupravishya – Let me entere these three devataas (Tejo, Ap & Anna bhutaani).

(How) Anena jivena- in the form of Jiva representing chidaabhaasha.
(What is chidaabhaasha) Aatmanah- The chidaabhaasha which is my very nature. As chidaabhaasha is essentially the same as the chit.
Here the word Aatmanah is very important in the context of the mahaavaakya 'Tat Tvam Asi' to be told later. That Brahman is alone in the form of the Jiva i.e. the chidaabhaasha. Therefore Jiva and Brahman are one and the same. As Brahman has told that I will come down as Jivaatmaa. Therefore, Parmaatma and Jivaatma aikyam is proved through this mantra.

Once the chidaabhaasha is formed into the three bhuta which contains the samasti prapancha gets a special name – Chaitanya associated with the samasti suksma bhuta/prapancha is called Hiranyagarbha. Therefore, Jivena means Hiranyagarbha rupena Aatmanah. Previously due to the association with Kaarana prapancha the chaitanya/Brahma chaitanya was known as Iswarah. This Hiranyagarbha will multiply into many taijasha. Thus here the naama rupa vyaakarana means taijasha bahutva praaptih.

[At 0.00 6-3-3 to 6-4-7]

leemeeb ef$eJe=leb ef$eJe=leceskewâkeâeb keâjJeeCeerefle mesÙeb
osJelesceeefmleŒees osJelee DevesvewJe

peerJesveelceveevegøeefJeMÙe
veece¤Hes JÙeekeâjesled ~~ 6~ 3~ 3~~

Till now i.e. naama rupa vyaakaranam the Upanishad does not talk about actual expansion but the plan of expansion of Brahman.
Vyaakaravaani – Vyaat dhaatu, parasmai padi, loot uttama purusha eka vacanam – Let me expand (Plan of Brahman for expansion). Sankalpa of Brahman. Execution of the plan is not over.
In previous mantra first plan of Brahman for srusti is described. Where sukshma Bhuta, sukshma sarira & Sukshma prapancha srusti are over. Till now Sthula prapancha is not yet created.
Thus the next plan of Brahman is 'Out of three subtle elements Let me create gross elements.'

The grossification of the subtle elements is called tributkararam. In Tattwabodha grossification of five elements are discussed which is known as panchikaranam.

[At 14.48 of 6-3-3 to 6-4-7]

Here the grossification is done with three elements therefore it is called as trivrutkaranam.

During subtle condition each element is in Pure form (Tejas contains alone tejas, jalam contains alone jalam and prithivi contains alone prithivi) i.e. they are all in shuddha rupam which is called tanmaatraa.
During grossification these three elements are combined in a specific proportion. This intermixing of three elements in a specific proportion is called Trivrutkaranam.
Each grossified element consists of ½ of one pure element and 1/4th of other two pure elements.(In case of Panchikaranam ½ of one pure element and 1/8th of other four pure elements are mixed).

Thus after grossification each element consists of other two elements.

The name of the grossified element is the name of the predominant element in that group.

Therefore 'Sthula Agni' consists of ½ of Agni, 1/4th of jalam and 1/4th of prithivi.
'Sthula Jalam' consists of ½ of Jalam, 1/4th of Agni and 1/4th of prithivi.

Therefore, Brahman decided mentally
leemeeb ef$eJe=leb ef$eJe=leceskewâkeâeb keâjJeeCeerefle

Let me make each of the subtle elements a mixture of three.

The next step is not described here. But it can be supplied as the expansion of these three gross elements into sthula sariram and sthula prapancha. i.e. 'Let me expand these three gross elements into sthula sariram and sthula prapancha.'

One more line can be added to ‘Anena Jivena Atmanaah anupravishya (Let me enter the sthula bhuta in the form of chidaabhaasha and let me multiply into the sthula prapancha and all the sthula sarira) karavaani iti (iti means samkalpa/resolve/planning).

mesÙeb osJelesceeefmleŒees osJelee DevesvewJe peerJesveelceveevegøeefJeMÙe veece¤Hes JÙeekeâjesled

Vyaakorat means execution.

There afterwards Brahman executed all the plans(Sukshma prapancha, sukshma sarira, Sthula bhuta, Sthula prapancha, sthula sarira srusti.
[At 22.46 of 6-3-3 to 6-4-7]

leemeeb ef$eJe=leb ef$eJe=leceskewâkeâecekeâjesÅeLee leg Keueg meescÙesceeefmleŒees osJeleeefm$eJe=efl$eJe=oskewâkeâe YeJeefle

levces efJepeeveernerefle ~~ 6~ 3~ 4 ~~

~~ Fefle le=leerÙe: KeC[: ~~

leemeeb ef$eJe=leb ef$eJe=leceskewâkeâecekeâjest- Not only the sukshma sarira prapancha srtusti but also the tributkaranam is Brahman’s deed. Thus Brahman deed all these plans.

With this the prapancha srusti part is over.
Prapancha srusti consists of six items- 1. Sukshma Bhuta 2. Sukshma sarira 3. Sukshma prapancha 4. Sthula bhuta 5. Sthula sarira and 6. Sthula prapancha
NEXT IDEA
The Upanishad wants to prove/show through pratyaksha anubhava that the whole creation consists of three elements.

Yathaah tisrah devataah tribrut tribrut ekaikaa bhavati.

Here devataa means the three elements(Agni, Jalam and Prithivi/Annam)
How these devataa are multiplied into the entire creation is to shown here through direct experience.

levces efJepeeveerner

So that may you come to know from me. (Uddalaka tells Svetaketu)

THIRD SECTION END (Srusti prakarana main part)
In the following four sections the main topic discussed is-
Based upon (our) experience the teacher wants to show that the whole creation consists of three elements. i.e. the whole creation is a product of three elements.

The whole creation can be divided into two main forms- 1. Aadibhuta prapancha(Bhogya prapancha) consists of three elements and 2. Aadhyatmika sariram/prapancha(Bhoktru sariram) also consists of three elements.

The conclusion is the whole creation/prapancha is bhuta trayam kaaryam

The bhuta trayam is the kaaryam of Sat Brahman.
Therefore the creation is the product of Brahman.
[At 29.15 of 6-3-3 to 6-4-7]

~~ ÛelegLe&: KeC[: ~~

Ùeoives jesefnleB¤Heb lespememleoÇtHeb ÙeÛÚgkeäueb leoHeeb
Ùelke=â<Ceb leoVemÙeeHeeieeoivesjefivelJeb JeeÛeejcYeCeb
efJekeâejes veeceOesÙeb $eerefCe ¤HeeCeerlÙesJe melÙeced
~~ 6~ 4~ 1~~

The Upanishad gives here an interesting observation on the Sthula Agni- It contains all the three elements.
HOW?
jesefnleB¤Heb

The red colour of Agni represents the Tejah i.e Tejas tattwam/Sukshma Agni presence (Sukshma tejas tattwam). As Sthula Agni consists of ½ Sukshma Agni, 1/4th Sukshma Jalam and 1/4th Sukshma Prithivi

ÙeÛÚgkeäueb leoHeeb Rupam
As Jala does not have any specific colour it is said to have white colour. The whitish colour in the fire represnts the sukshma jalam.
Ùelke=â<Ceb leoVemÙe

The darkish flame indicates the Sukshma Prithivi tattwam.

Tat Anna – In Chhandoga Anna indicates Prithivi tattwam.
AHeeieeoivesjefivelJeb – Sthula Agni can not exist separate from the three sukshma tattwam.

Agneh Agnitvam Agaat- In sthula agni sthula agnitvam ..... mixed.

Therefore (What is It?)- JeeÛeejcYeCeb efJekeâejes veeceOesÙe- It is only a name attributed by us, there is no substance at all.

IF Sthula Bhuta are names only then what is Satyam?

Sukshma Bhuta are alone the Satyam. $eerefCe ¤HeeCeerlÙesJe melÙeced- Trini rupaani indicates three sukshma buta are alone satyam.

Conclusion:

There is no bhautika prapanca without sthula bhuta. (sthula bhuta kaarana with respect to the kaarya bhautika prapanca)
There are no sthula bhuta other than sukshma bhuta. (Sukshma bhuta kaarana with respect to the kaarya sthula bhuta)
There are no sukshma bhuta other than Brahman. (Brahman kaarana with respect to kaarya sukshma bhuta)
Therefore Brahmaiva vartate. i.e. Bhautka prapanca resolves into the sthula bhuta, sthula bhuta resolves into the sukshma bhuta and sukshma bhuta resolves into the Brahman.
Thus all except Brahman is vacaarambhana vikaaro naamadheyam.
Some more examples are given in the following mantra.
[At 38.02 of 6-3-3 to 6-4-7]

ÙeoeefolÙemÙe jesefnleB¤Heb lespememleoÇtHeb ÙeÛÚgkeäueb leoHeeb
Ùelke=â<Ceb leoVemÙeeHeeieeoeefolÙeeoeefolÙelJeb JeeÛeejcYeCeb efJekeâejes veeceOesÙeb $eerefCe ¤HeeCeerlÙesJe melÙeced ~~ 6~ 4~ 2~~

The example of Surya/Sun is taken here.
The outer part is reddish colour and the interior parts whitish and there are some portions which are dark.
The redish colour indicates sukshma agni tattvam.
The whitish colour indicates the sukshma Jala tattvam.
The black colour indicates the sukshma Prithivi tattvam.
Other then the sukshma agni, sukshma jala and sukshma prithivi there is no Aaditya at all.
Sthula Aaditya is vaacaarambhanam vikaaro naamadheyam. Only the three sukshma bhuta are satyam.
[At 38.02 of 6-3-3 to 6-4-7]

ÙeÛÚvoÇcemees jesefnleB¤Heb lespememleoÇtHeb ÙeÛÚgkeäueb leoHeeb
Ùelke=â<Ceb leoVemÙeeHeeieeÛÛevoÇeÛÛevoÇlJeb JeeÛeejcYeCeb efJekeâejes veeceOesÙeb $eerefCe ¤HeeCeerlÙesJe melÙeced ~~ 6~ 4~ 3~~

Similarly in case of Chandra only the three sukshma bhuta are satyam.

[At 42.10 of 6-3-3 to 6-4-7]

ÙeefÉÅeglees jesefnleB¤Heb lespememleoÇtHeb ÙeÛÚgkeäueb leoHeeb
Ùelke=â<Ceb leoVemÙeeHeeieeefÉÅeglees efJeÅegòJeb JeeÛeejcYeCeb
efJekeâejes veeceOesÙeb $eerefCe ¤HeeCeerlÙesJe melÙeced ~~ 6~ 4~ 4~~

Here the example of lightning is considered.

Even though the three colours are not visible clearly but they are present. Therefore there is no thing called lightning other than the three sukshma bhuta.

[At 44.01 of 6-3-3 to 6-4-7]

Sleæ mce Jew leefÉÉeBme Deeng: HetJes& ceneMeeuee ceneßeesef$eÙee ve veesÓÅe keâ§eveeßeglecceleceefJe%eelecegoenefj<Ùeleerefle ¢esYÙees efJeoebÛe›egâ: ~~ 6~ 4~ 5~~

Therefore, the wise men conclude - leefÉÉeBme

That the whole creation is Bhuta trayam.

Therefore, the conclusion is Bhuta traya jnaanena sarvam jnaatam bhavati. The bhuta trayam came from Brahman. Thus Brahma jnaanena Bhuta traya jnaanam and bhuta traya jnaanena sarva jnaanam.

ceneMeeuee- Great householders (who are wise)

ceneßeesef$eÙee-
What do they say?

Kascana na asrutam - There is nothing which is not heard by us. i.e. everything is heard by us.
Na amatam – there is nothing which is not thought of by us.
There is nothing which is not known by us.
We have known everything and heard of everything.
How it can be said that every thing is heard- Even if a new thing is discovered that is also consists of three sukshma bhuta.

Threfore, whatever was in past, is in present and will be in future are consist of these three bhuta.

Udaaharishyati – No body can tell that something is unknown by us. We can claim ourselves as sarvajna.

¢esYÙees efJeoebÛe›egâ:- From this they know every thing.

[At 49.28 of 6-3-3 to 6-4-7]

Ùeog jesefnleefceJeeYetefoefle lespememleoÇtHeefceefle leefÉoebÛe›egâÙe&og
Megkeäueefce JeeYetefolÙeHeeB¤Heefceefle leefÉoebÛe›egâÙe&og
ke=â<CeefceJeeYetefolÙeVemÙe ¤Heefceefle leefÉoebÛe›egâ:
~~ 6~ 4~ 6~~

Earlier the examples of Surya, Chandra and Agni are discussed where three colours are visible (Distinctly?).

Now the teacher says the conclusion drawn from the above examples can be extended to other things where the three colours are not distinct. i.e. if the colour is closer to red then it represents agni tattvam etc.
The proportion of various colours may vary but the content does not vary.
The word iva indicates likeness in the word Rohitam iva abhut etc.
Then the teacher concludes:
[At 52.10 of 6-3-3 to 6-4-7]

ÙeÉefJe%eeleefceJeeYetefolÙesleemeecesJe osJeleeveeBmeceeme Fefle leefÉoebÛe›egâÙe&Lee leg Keueg meescÙesceeefmleŒees osJelee: Heg®<eb øeeHÙe ef$eJe=efl$eJe=oskewâkeâe YeJeefle levces efJepeeveernerefle
~~ 6~ 4~ 7~~

~~ Fefle ÛelegLe&: KeC[: ~~

Now the teacher takes up example where the colours are not distinguishable separately.
So one has to infer that those colours consists of three sukshma elements.
ÙeÉefJe%eeleefceJeeYetT – Avijnaatam – unable to know clearly (the colour)

EleemeecesJe osJeleeveeBmeceeme- Here Devataa means sukshma bhuta, Samaasa means combination.
Every thing which have no clear distinction of colours are the combination of these three sukshma bhuta alone.

Fefle leefÉoebÛe›egâ: - Thus the wise men concluded asserting. (Assert- To declare or affirm solemnly and formally as true).

With this the author concludes the Adhibhautika srusti (the external universe).
Now a new topic is introduced:
The rule elaborated above can be extended to the individual persons consisting of Sthula Sukshma sarira.

ÙeLee leg Keueg meescÙesceeefmleŒees osJelee: Heg®<eb øeeHÙe-

How the three elements enter the human being through food (the three sukshma tattvam enters the body through the intake of food).

Therefore, our body mind consists of Jala, Agni and Prithivi Tattvam.

> ef$eJe=efl$eJe=oskewâkeâe YeJeefle levces efJepeeveernerefle- I will give some clues/method for that also [to find out which represents what tattvam].

[At 0.47 of 6-5-1 to 6-7-1]
The purpose of Srusti prakarana :
To establish that the Sat Brahman is Jagat Upaadaana kaarana.
Everything in the creation whether chetana or achetana are the kaarya of Sat Brahman.
This is being established for 'Eka vijnaanena sarva vijnaanam' siddhi artham.
The aim of the teacher is Brahma vijnaanena sarva vijnaanam.
This established by showing that Brahman is kaaranam and everything else are kaaranam.
NEXT STEP OF ARGUMENT:
Kaarana vijnaanena kaarya vijnaana is possible, because kaaranam appears as different types of kaarya with various naama rupa.
The Srusti Prakarana discussed here have the following four stages:

1. Sukshma bhuta srusti.

Sukshma bhautika srusti.
Sthula bhuta srusti.
Sthula bhautika srusti.
This topic has a minor change i.e. instead of pancha bhuta only three bhuta are considered.

The Upanishad pointed out that Brahman alone manifesting as three bhuta and these three bhuta alone are manifesting as the whole creation.
Thus Samasta prapancha bhuta vikaara eva (i.e. Teja, Ap and Anna vikaara eva).
This idea is clarified in these chapters:
In the 4th chapter the whole Adhibhautika prapancha/External creation/External world of experience/Vaahya prapancha is a modification of three bhuta. To reveal this this the Upanishad took some examples like Surya, Chandra, Agni and Vidyut etc.
The idea is revealed in a peculiar way – indicating that each bhuta has a particular colour- Agneh rohitam rupam, Jalasya suklam rupam and Pruthivyaah krushnam rupam.
[At 4.49 of 6-5-1 to 6-7-1]
The red indicates the presence of Agni tattvam, white Jala tattvam and black Prithivi tattvam.

The teacher concludes by saying if there are different colours in the objects it only indicates the different proportions of the three sukshma bhuta. Therefore, it can be inferred that there are only three bhuta in different proportions.

Having established tejobanna (Teja Ap Anna) vikaarattvam of the Adhibhautika prapancha/external world, in the following three sections (5,6 and 7) the teacher points out that the Aadhyaatmika prapancha/the individual is also made up of the tree bhuta only. Aadhyaatmika prapancha consists of Sthula and Sukshma Sariram. Otherwise known as Kaarya(physical body) Karana(Subtle body) sanghaatah (complex). i.e. physical subtle body complex which is made up of Teja Ap and Anna tattva.
[At 7.05 of 6-5-1 to 6-7-1]

~~ He_Ûece: KeC[: ~~

DeVeceefMeleb $esOee efJeOeerÙeles lemÙe Ùe: mLeefJe…es OeelegmlelHegjer<eb YeJeefle Ùees ceOÙecemlevceeBmeb ÙeesÓefCe…mlevceve: ~~ 6~ 5~ 1~~

The Sthula and Sukshma sarira are also made up of Teja Ap and Anna.
The Upanishad points out how these three bhuta contribute to the physical and subtle body.
In this chapter Annam referes to Prithivi bhutam.
How the Prithivi tattvam contributes to the physical and subtle body?
According to the Upanishad the Anna tattvam has three portions.
The grossest portion of Annam(mLeefJe…:)- mLeefJe…: is the superlative degree of Sthulam. i.e. Sthulam, Sthaviyaan, Sthvistham.

The second part of the Annam is called ceOÙece: i.e. the middle part of anna.
The third/subtlest part of the Annam is called DeefCe…: which is the superlative degree of Anuh (Anuh, Aniyaan, Anistha).
These three parts are consumed every time one eats.

How these three parts contributes to the sthula sukahma sarira?
The grossest part contributes to the taste only and produces waste.
The madhyama bhaagah gives the nutrition to the physical body.
The anishtha bhaagah(it is only discussed by the scripture, not found in the modern science) contributes to the sukshma sarira. As it influences the subtle body it influences the mind. The thought pattern is determined by this part. Not only the mind the words a person uses is also determined by it.
[At 14.01 of 6-5-1 to 6-7-1]

DeVeceefMeleb $esOee efJeOeerÙeles- The eaten food is apportioned into three parts by Jaathara agni/digestive fire.
lemÙe Ùe: mLeefJe…es OeelegmlelHegjer<eb YeJeefle - Of that anna

whatever is grossest (Dhatuh- ingredient) becomes waste.
Ùees ceOÙecemlevceeBmeb- Whatever is subtle that becomes the physical body.
ÙeesÓefCe…mlevceve: - Whatever is the subtlest part that becomes(contributes the growing of the mind) the mind.

DeeHe: Heerleem$esOee efJeOeerÙevles leemeeb Ùe: mLeefJe…es
Oeelegmlevcet$eb YeJeefle Ùees ceOÙecemleuueesefnleb ÙeesÓefCe…:
me øeeCe: ~~ 6~ 5~ 2~~
The water which is drunk is apportioned into three portions.

The grossest portion of the water becomes waste.
Whatever is the middle/subtle portion of the water becomes blood.
The subtlest portion contributes to praanah.
lespeesÓefMeleb $esOee efJeOeerÙeles lemÙe Ùe: mLeefJe…es
Oeelegmleoefmle YeJeefle Ùees ceOÙece: me ceppee ÙeesÓefCe…: mee Jeekedâ ~~ 6~ 5~ 3~~

According to Sri Shankara teja here means those items where the teja tattva is predominant. Like oily foods.

Asitam – consumed
The teja (food) consumed is apportioned into three parts.
The grossest part becomes bone.
The middle portion becomes marrow.
The subtlest portion becomes speech.
The essence is only the three bhutam contribute to the sthula and sukshma sariram consisting of Manah, Praanah and Vaak.
DeVeceÙeBefn meescÙe ceve: DeeHeesceÙe: øeeCemlespeesceÙeer
Jeeefieefle YetÙe SJe cee YeieJeeefvJe%eeHeÙeeflJeefle leLee meescÙesefle nesJeeÛe ~~ 6~ 5~ 4~~

~~ Fefle He_Ûece: KeC[: ~~

~~ <e…: Kev[: ~~
Just as the three bhuta contributing to the sthula sariram, they alone contribute to the sukshma sariram.

But the Upanishad is emphasizing the contribution to the sukshma sariram very much.

Therefore, in conclusion the Upanishad says O Saumya the mind consists/contributed by the subtlest part of anna. For which the mind is called annamayam.
Similarly aapomaya praanah- Praanah is called so as the subtlest part of Ap tattvam contributes to it.
Tjomayi vaak- Tejo vikaara vaak. The subtlest part of the Teja contributes to Vaak.

TWO IMPORTANT COROLLARIES:

1. Sukshma Sariram Jadam:

since the Upanishad has pointed out that mind, prana and vaak are bhuta vikaara, it is clear that it is jadam in nature.

The mind which is the subtlest matter borrows consciousness which is called chidaabhaashah, mind appears to be chetanam but it is svatah achetanam(paratah chetanam).

2. As the food influences the sukshma sarira, the yoga sastra categorises food into Sattvik, Rajasik and Tamasik types. The categorization of food are therefore from the stand point of the health of the sukshma sarira.

Svetaketu request his father to teach him once again, so that it will become clearer.

[At 35.17 of 6-5-1 to 6-7-1]

~~ <e…: Kev[: ~~

oOve: meescÙe ceLÙeceevemÙe ÙeesÓefCecee me GOJe&:
mecegoer<eefle
lelmeefHe&Ye&Jeefle ~~ 6~ 6~ 1~~

How the food is divided into three portions is described here.
The example of curd is taken here. In curd butter is present. When the curd is churned, the essence butter i.e. the sukshmatama amsa floats on the top. This subtlest part becomes sarpi/ghee. Ajyam – melted ghee; Ghritam- solid ghee; Both types are known as Sarpi.
Similarly the digestive process which is compared to churning makes the subtlest part of the food separated from all others and comes upward.

SJecesJe Keueg meescÙeeVemÙeeMÙeceevemÙe ÙeesÓefCecee me GOJe&:
mecegoer<eefle levcevees YeJeefle ~~ 6~ 6~ 2~~

In the same way the subtlest part of food goes upward as it were and cater to mind.

DeHeeBmeescÙe HeerÙeceeveeveeb ÙeesÓefCecee me GOJe&:
mecegoer<eefle
mee øeeCees YeJeefle ~~ 6~ 6~ 3 ~~

lespeme: meescÙeeMÙeceevemÙe ÙeesÓefCecee me GOJe&:
mecegoer<eefle
mee JeeiYeJeefle ~~ 6~ 6~ 4~~

DeVeceÙeB efn meescÙe ceve DeeHeesceÙe: øeeCemlespeesceÙeer Jeeefieefle
YetÙe SJe cee YeieJeeefvJe%eeHeÙeeflJeefle leLee meescÙesefle nesJeeÛe
~~ 6~ 6~ 6~~

~~ Fefle <e…: KeC[: ~~

Similarly other two tattvam are mentioned in the above verses.
The subtle portion of water goes up and becomes praana.
The subtlest portion of tejas tattva goes upward and becomes vaak.
Conclusion:
Annamaya manah
Apomayah praanah
Tejomayi vaak.
Still Svetaketu request for more clarification.
Uddalaka agreed to clarify again.
[At 45.27 of 6-5-1 to 6-7-1]

~~ meHlece: KeC[: ~~
<ees[Mekeâue: meescÙe Heg®<e: He_ÛeoMeeneefve ceeMeer: keâececeHe: efHeyeeHeesceÙe: øeeCees veefHeyelees efJeÛÚslmÙele
Fefle ~~ 6~ 7~ 1~~

Adhyaatma prapancha- consisting of sthula sukshma sariram is tejo-ap-anna vikaarah.
Thus both Adhibhautika prapancha and Adhyaatimka prapancha are bhuta traya/tejo-ap-anna kaaryam.
A personal experiment is described:
According to the teacher annam contributes to mind and Jalam contributes to praanah.

Uddalaka directed Svetaketu not to take only aapah (no solid food) for 15 days.
After 15 days the teacher asked Svetaketu to chant Vedas which he was not able to do due to weak mind.
Then the teacher asked Svetaketu to take solid food for 15 days.
After this 15 day period he is able to chant veda properly.
Thus through this experiment it is proved that the power of mind becomes weaker without food.
[At 49.25 To 56.25 of 6-5-1 to 6-7-1]
Anvaya vyatireka logic:
When one is, other is; Yat sattve yat satyam, when one is not, other is not; yad abhaabe yad abhaabah;
Anna sattve smruti satyam, Anna abhaabe smruti abhaabah, therefore the conclusion is Annah eva smruteh kaaranam.
Anvaya vyatireka is to know the kaarya kaarana bhaabah.
Anvaya means co presence- when one is other is
Vyatirekam is co absence- when one is not other is not.
Anvaya vyatireka means co presence co absence reasoning.
Standard example – Mrud sattve Ghata sattvam, Mrud abhaabe Ghata abhaabah.
Therefore, Mrud eva Ghatasya kaaranam.
Sri Shankara has added one more point-
Anna/Prithivi tattva has become manah, this manah shakti later get converted into other shakti. Like perception power, hearing power, smelling power, talking power. Kaarya karana samghaatah saamarthyam.i.e. gets converted into the power of the physical and subtle body.
This shakti is divided into 16 items by the Upanishad- shodasha kalaa.
In Prasna Up shodasha kalaa is the division of the whole universe.
Here in this section shodasha kaala is the 16 different expression of one manas shakti which is born out of annam.
Therefore a person is called shodasha kalah
[At 0.00 To 10.34 of 6-7-1 to 6-7-6]
GIST
1st section- A story/aakhyaayikaa is described. Where a teacher and a student is introduced for the imparting of teaching. Teacher is Uddalaka and Son is Svetaketu, son of the teacher.
The teacher has asked the student did you gain the knowledge ‘What is that knowing which everything else is known.’ In your gurukula.
The student told that the teacher of his gurukula may not know such thing, therefore, he did not teach him.
The father cum teacher said such a knowledge is possible – kaarana vijnaanena sarvam kaaryma vijnaatam bhavati.
Through the example of Mrut, Swarna and Kaarshnaayata/Krishnaayata.
In the first section the question ‘what is that knowing which everything else is known’ is asked. A general answer to it is also mentioned - kaarana vijnaanena sarvam kaaryma vijnaatam bhavati.

2nd section- The srusti prakarana begins to establish mula kaaranam of the Universe.
The teacher introduces the Sad Brahman as the mula kaaranam.
Sad eva saumya idam agre aasit, ekam eva advitiyam. Sajaatiya vijaatiya swagata bheda rahitam Brahman Jagatah mula kaaranam.
From that Sad Brahman the first srusti is described – first three sukshma bhuta srusti are mentioned. They are called Teja (Agni), Ap(Jalam) and Annam(Prithivi) or Tejobanna srusti.
3rd section- The grossification of these three subtle elements are discussed i.e. the srusti of sthula tejobanna is mentioned.
The process of grossification here is known as tribrutkaranam.
The essence of the 3rd section is tribrutkarana dvaara sthula tejobanna srusti.
4th section- The srusti of bhautika prapancha from the three sthula bhuta is mentioned.
The Universe can be divided into two-

a. Objective universe i.e. adhibhautikam

Subjective universe i.e. adhyaatmika (the individual)
In this section the adhibhautika srusti is mentioned by pointing out that

everything in this creation is made up of these three sthula bhuta.

To reveal the idea the Upanishad discussed four examples (Sun, Agni etc) and pointed out each one of them has got three colours. Each colour indicates an element.
Agneh rohitam rupam – red colour indicates agni tattvam
Shukla/White colour indicates jala tattvam
Krushna/Black or dark colour indicates prithivi tattvam.
Each colour indicates one one colour, proving that the whole creation is made up of these three elements.
5th, 6th and 7th sections- Aadhyaatmika srusti is discussed.
The individual sariram(vyashti prapancha) is also the product of these three elements (tejobanna vikaara) only.
In the 5th section the food which is consumed by the individual is divided into three portions. Each portion contributes to the sthula(sthula and suksma portion) and sukshma (ati sukshma portion) sarira.
[At 10.34 To 14.40 of 6-7-1 to 6-7-6]
The essence of the teaching- Teja, Ap and Anna makes the sthula sukshma sarira.
In the 6th section the above idea is established through an example of making butter out of curds. While churning the curds the sukshma amsa comes up as butter. When the food/Anna is churned in the stomach, the sukshma amsa goes up and forms the mind, sukshma amsa of Teja becomes vaak and sukshma amsa of Jala becomes praana.

DeVeceÙeB efn meescÙe ceve DeeHeesceÙe:
øeeCemlespeesceÙeer Jeeefieefle

In the 7th section the same idea as above is established through an experiment– Annamayahi Manah, Aapomaya Praana.
[At 14.40 To 22.35 of 6-7-1 to 6-7-6]

~~ meHlece: KeC[: ~~
<ees[Mekeâue: meescÙe Heg®<e: He_ÛeoMeeneefve ceeMeer: keâececeHe: efHeyeeHeesceÙe: øeeCees veefHeyelees efJeÛÚslmÙele
Fefle ~~ 6~ 7~ 1~~

The food becomes the mental power. Here in this verse it is assumed that the manah shakti later divided into other powers i.e. shodasha shaktayah/ 16 powers.

Like seeing, hearing, walking, talking powers etc. The various faculties of an human being is divided into 16.
Thus one Anna/Prithivi tattvam becomes manah shakti and later it is divided into 16 different powers.
Why divided into 16 : the full moon has 16 kalaas which will increase in 15 days and decrease. In keeping with the kalaas of the moon, the human power is divided into 16.
The food which is eaten will increase by one kalaa each day and on the 15th day it is fully manifest. When one starts fasting each day one power decreases and after 15 days a person does not have any faculty at all.
Therefore, a person is called shodasha kala purushah.
The 16 powers of the human being is the product of Anna shakti not directly but from the manah shakti which is the product of Anna.
To prove this the teacher asked the student not to eat anna for 15 days. However allowed to drink water.
As water is responsible for praana, one's praana shakti will be preserved.
Aapomayah praanah – Mayah here means vikaara. Aapo vikaara praanah.
Therefore, a person who drinks water, praanah does not cut off.

[At 22.35 To 26.54 of 6-7-1 to 6-7-6]
me n He_ÛeoMeeneefve veeMeeLe nwvecegHememeeo efkebâ yeüJeerefce
Yees FlÙe=Ûe: meescÙe ÙepetBef<e meeceeveerefle me nesJeeÛe ve Jew
cee øeefleYeeefvle Yees Fefle ~~ 6~ 7~ 2~~

Svetaketu did not eat anna for 15 days.
Naasha- na aasha- did not eat.
After 15 days he approached the teacher and asked what should I tell you. (a vedic student when approaches to the teacher, he has to tell what he has

learnt.) The teacher asked him to chant some verses from the Vedas. The student told that nothing is occurring in the mind.
The relationship between anna and mental faculties fall under Anvaya Vyatireka method.
When anna is taken mental faculties are present and when anna is not taken the mental faculties are absent. Therefore, anna is the cause for all mental faculties.
[At 26.54 To 28.25 of 6-7-1 to 6-7-6]
Anvaya – Annam is consumed and mental faculties are present.
Vyatireka – Annam is not consumed and mental faculties are absent.
[At 28.25 To 39.10 of 6-7-1 to 6-7-6]

leB nesJeeÛe ÙeLee meescÙe cenleesÓYÙee efnlemÙewkeâesÓ*dieej:

KeÅeeslecee$e: HeefjefMe°: mÙeeòesve leleesÓefHe ve yeng onsosJeBmeescÙe les <ees[Meeveeb keâueeveeceskeâe keâueeefleefMe°e mÙeeòeÙewleefn& JesoeVeevegYeJemÙeMeeveeLe ces efJe %eemÙemeerefle

~~ 6~ 7~ 3~~

To clarify the idea the teacher has illustrated an example-

When the fire is fed with fuel, the fire is in a state of full power and it can burn and has high radiation. When fuel is absent the fire will die off and will become ember. The heat and light will be minimum.

When it is in the form of fire, it reveals its own existence and the existence of other things around it. When it is in the form of ember, is only reveals its own existence. With that it can not reveal other things.

The teacher here compares this ember as Khadyota (Fire fly). A fire fly has got light but only to reveal its own existence.
Similarly, when a man is fully live his consciousness is so expansive that he can know all other people and his presence is felt by others. At the time of dying all faculties are gone, and his life only proves/shows his own existence.

A small ember fed with fuel again becomes huge fire and has full power. Similarly when food is eaten one gains his full faculty.

Abhyaahitam- Well kindled/ well fedfanned
Mahatah - Huge (conflagration)
Ekah Angaarah – one ember (remains)
Khadyota maatrah – (which) has light like a fire fly
Parishistah syaat – that alone only remains
Tena tatopi na bahudahet – Tena – because of that limited fire it can not burn more then itself.
Evagam(evam) soumya te shodashaanam kalaanam – similarly O dear one of the 16 kalaas that you have, only one kalaa is left over(the feeling of ones own

existence).
Tayaa etarhi vedaan na anubhavati - with that one kalaa (limited faculty), you can never remember the Vedas. Etarhi – at this moment Tayaa- by you, anubhavati na – na smarati- unable to remember.
Asaana – take food
Me vijnaasati – then you will remember whatever I have asked you.
[At 39.10 To 41.15 of 6-7-1 to 6-7-6]

me nMeeLe nwvecegHememeeo leB n Ùeeflkebâûe HeøeÛÚ meJe&Bn øeefleHesos ~~ 6~ 7~ 4~~

Sah aasha – (then) he ate well. Each day one kalaa/faculty increased. After 15 days Svetaketu returned and answered all the questions of the teacher properly.

1. Pratipede – he remembered/recognized

[At 41.15 To 48.40 of 6-7-1 to 6-7-6]

leB nesJeeÛe ÙeLee meescÙe cenleesÓYÙeeefnlemÙewkeâce*dieejb KeÅeeslecee$eb HeefjefMe°b leb le=Cew®HemeceeOeeÙe øeepJeueÙesòesve leleesÓefHe yeng onsled ~~ 6~ 7~ 5~~

SJeB meescÙe les <ees[Meeveeb keâueeveeceskeâe keâueeefleefMe°eYetlmeeVesveesHemeceeefnlee øeepJeeueer leÙewleefn& JesoevevegYeJemÙeVeceÙeBefn meescÙe ceve DeeHeesceÙe:
øeeCemlespeesceÙeer Jeeefieefle leæemÙe efJepe%eeefJeefle efJepe %eeefJeefle

~~ 6~ 7~ 6~~

~~ Fefle meHlece: KeC[: ~~

Here the process of an ember becoming huge fire after adding fuel to it is discussed.
ÙeLee meescÙe cenleesÓYÙeeefnlemÙewkeâce*dieejb- Just as a small ember of a huge fire

KeÅeeslecee$eb HeefjefMe°b- (which has become) a small ember (due to lack of feeding/fuel)
leb le=Cew®HemeceeOeeÙe- dry grass etc are to be fed with care, Upasamaadhana- feeding/kindling
øeepJeueÙesle- huge conflagration
This fire can burn other things.

SJeB meescÙe les <ees[Meeveeb keâueeveeceskeâe

keâueeefleefMe°eYetle- In the same way after 15 day fasting you also became a small ember like with one kalaa.

After 15 days of eating that one kalaa gradually increased and now øeepJeeueer- now you are a full fledged fire.
Therefore you are able to remember the whole veda.

> Therefore the gist is DeVeceÙeBefn meescÙe ceve:- Anna shakti alone becomes manah shakti DeeHeesceÙe: øeeCe: - Even when he was fasting he was drinking water, therefore his life was not in danger. From this it is proved that aapomayah Praanah. Life is dependent upon water primarily.

lespeesceÙeer Jeeie –
efJepe%eew - The student understand very well.
efJepe%eew is repeated twice to put emphasis as well as indicating the end of the chapter.

In the three section (**5th, 6th and 7th)** it is understood that the body and the creation is the product of three elements.
Therefore, it can be said that that the whole creation is the product of three elements(Sthula Bhuta).
These three elements/Sthula bhuta are born out shukshma bhuta, and shukshma buta are born out of Sat Brahman.
Therefore, it can be said that everything is born out of Sat Brahman.
Sarvam Tejovanna (Teja, Ap,Anna) kaaryam, Tejovannani Brahma kaaryaani, tasmaat sarvam Brahma kaaryam.

Therefore, the answer of the question 'What is that knowing which everything else is known'- Sad vijnaanena sarva vijnaanam bhavati.
Brahman is the very swarupa of Jiva – once this is known -Jiva swarupa vijnaanena Brahma vijnaanam bhavati.
NEXT DISCUSSION
TAT pada vicaara – Brahma swarupa discussion
TVAM pada vicaara – Jiva swarupa discussion
AIKKYAM is Asi pada vicaara.

These above discussions are made in from section 8th to 16th.

1 to 7 is Tat pada vicaara; 8th to 16th is TVAM pada and ASI pada vicaara .
[At 0.00 To 14.08 6-8-1 to 6-8-3 mp3]

Introduction- upto the 7th section of the 6th chapter the teacher has pointed out Sat Brahman as Jagat kaaranam. To establish the Sat Brahman as Jagat kaaranam, the teacher elaborately talked about Srusti - sukshma bhuta srusti (first three sukshma bhuta srusti are mentioned. They are called Teja (Agni), Ap(Jalam) and Annam(Prithivi) or Tejobanna srusti.),
Sukshma bhautika srusti (Sukshma sariras- mind, jnanendriyas, karmendriyas,

praana –i.e. all the sukshma sariras, all the praanas, all the minds, all the intellects, all the jnanendriyas.),
Sthula bhuta srusti (The grossification of these three subtle elements are discussed i.e. the srusti of sthula tejobanna is mentioned. The process of grossification here is known as tribrutkaranam i.e. tribrutkarana dvaara sthula tejobanna srusti.)
Sthula Bhautika srusti- Both vyasti and samasti. (The srusti of bhautika prapancha from the three sthula bhuta is mentioned.
The Universe can be divided into two-

b. Objective universe i.e. adhibhautikam

Subjective universe i.e. adhyaatmika (the individual)
In this section the adhibhautika srusti is mentioned by pointing out that

everything in this creation is made up of these three sthula bhuta.)

All the creation is out of three bhuta only (Tejobanna)- three elements are born out of Sat Brahman – Therefore creation is ultimately born out of Brahman.
The answer of the teacher for the original question 'What is that by knowing which everything is known.' Is kaarana jnaanena sarvam kaaryam jnaatam bhavati (by knowing the cause all the effects are known).
Since Sat Brahman is sarva kaarana – therefore sat Brahman vijnaanena sarva vijnaanam bhavati. By knowing Brahman everything else is known.
HOW TO KNOW (THAT) BRAHMAN
Aatma vijnaanena Brahma vijnaanam bhavati. You know yourself then you have known Brahman.
AATMAA means Jiva swarupam. Thus Jiva swarupa vijnaanena Brahma vijnaanam bhavati.
TVAM pada artha (Jiva swarupa) vijnaanena TAT padaartha(Brahma swarupa) vijnaanam bhavati OR Jivaatmaa swarupa vijnaanena Paramaatma swarupa vijnaanam bhavati.
The teacher has to establish this by showing that Jivaatmaa and Paramaataa are identical.
Consequence of the above statement - to know Paramaatma one need not require to anywhere, since Paramaatamaa is Jivaatmaa to know Paramaatmaa it is sufficient to known Jivaatmaa.
The sections from 8 to 16 deals with Jiva swarupa vicaara and Jivaatmaa and Paramaatmaa aikyam. i.e. TVAM pada vicaara (Jiva swarupa vicaara) and ASI pada vicaara (AIKYA vicaara).
METHOD used by the teacher to arrive at Jiva swarupa and establish Jivaatmaa and Paramaatmaa aikyam is 'SHUSHUPTI VICAARA.' Or analysis of deedpsleep state(NREM sleep).
This involves two steps –

1. Analysis of shushupti experience.

Analysis of the word in sanskrit used for sleeping. In Sanskrit the word for sleep is known as 'swapiti' which is verb (swap dhaatu, parasmai paadi, pratham purusha, ekavacanam – swapiti, swapitah, swapanti).

Thus the analysis is going to be two fold 1. Shushupti vicaarah and 2. Swapiti naama nirvacanam (derivation)/ derivation of the word swapiti.

Normally in Sanskrit grammar swapiti is a verb derived from the root swap which means to sleep. But violating the grammatical derivation the Upanishad is going to give a new derivation.

POINTS to be established by the Upanishad through the analysis of 'Shushupti' experience and Swapiti naama nirvacanam –

1. During sleep the sleeper merges with the sat or pure existence which is Brahman the Jagat kaarana.
2. Through the derivation of the word Swapiti the Upanishad establishes that during sleep the sleeper is merging into his own nature/swarupam.

Taking both points together the Upanishad shows that Sat and Swarupam are one and the same. Thus you are Sat Swarupah. i.e. Jiva swarupa is Sat only. Thus Jiva swarupa jnaanena Brahma swarupa jnaanam, Brahma swarupa jnaanena sarva jnaanam, therefore, Jiva jnaanena sarva jnaanam.
[At 14.08 To 34.25 of 6-8-1 to 6-8-3 mp3]

~~ De<ece: KeC[: ~~

Göeuekeâes ne®efCe: Õeslekesâlegb Heg$ecegJeeÛe mJeHveevleb ces meescÙe
efJepeeveernerefle Ùe$ewlelHeg®<e: mJeefHeefle veece melee meescÙe leoe
mebHeVees YeJeefle mJeceHeerlees YeJeefle lemceeosveB
mJeefHeleerlÙeeÛe#eles mJeB¢eHeerlees YeJeefle ~~ 6~ 8~ 1~~

Aruna putra Uddalaka addressed Svetaketu who is his son cum disciple.

The teacher begins the topic by saying Hey Saumaya mJeHveevleb ces efJepeeveerefn- here swapnaata means swapnasya avasaanam yasya i.e. shushupti.

ces efJepeeveerefn- O student may you know the nature shushupti from me which I will teach you.
Ùe$ewlelHeg®<e: mJeefHeefle veece- when any person sleeps/goes into shushupti
What happens to them

melee meescÙe leoe mebHeVees YeJeefle- at that time every Jiva merges into the Sat swarupa/Pure existence.

mebHeVees YeJeefle- Ekibhuta bhavati/Merges
leoe- Shushupti kale.

HOW ONE WILL KNOW THAT A PERSON IS IN SHUSHUPTI/ MERGING INTO SAT

During Pralaya and before Srusti – there was Sadeba saumya idam agre aasit, ekam eva advitiyam.
i.e. sajaatiya, vijaatiya and svagata bheda rahitam. All types of divisions were absent, only there was Pure Existence.

During sleep/shushupti all divisions are merged, all vyavahaaras(the consciousness required for vyavahaara is unmanifested) are absent, thus the Jiva is in the form of Pure Existence.
The Jiva is as good as unconscious during shushupti. Neither he is aware of the world nor of himself.

In Mandukya/Gaudapaada kaarika it is mentioned that – Naatmaanam na parranscaiva na satyam napi caanrutam praanjnah kincana samvetti. i.e. the sleeper neither knows himself nor does knows others.
~~ONLY AFTER THE SLEEP THE SLEEPER CAN TALK ABOUT IT, AS DURING SLEEP HE NEITHER AWARE OF HIMSELF NOR THE WORLD OUTSIDE.~~
Citta and Aananda are not fully manifest during sleep. Aananda in shushupti is recognized only after coming out of it.
Therefore, at the time of shushupti only Pure Sat is present.

WHY IT CAN NOT BE SAID THAT SAT WAS ALSO NOT THERE DURING SHUSHUPTI.

If Sat was also not there, from Asat Jaagrat and Swapna avasthaa can not come- as from non existence nothing can come.
Therefore, in shushupti chit and aananda may not be there in known form. But one has to accept Sat at the time of shushupti.

That is why Shankaraachaarya said – Raahu grastha Divaakarendu sadrusho maayaa samaachaadaanaat - sanmaatrah karano upasamharanatah … bhu shushupta pumaan.

At that time Sanmaatrah- he was in the form of pure sat.
Why It (SAT) is not manifest – Karanah upasamharanatah – since all organs are resolved, he can not do any vyavahaara, therefore Sat is not manifested.

Therefore, the teacher has said melee meescÙe leoe mebHeVees YeJeefle.

The end of 1st part of the verse – i.e. During shushupti one is resolved into Sat,

2nd Part of the verse – what is the name of the person at the time of Shushupti.

Yenam mJeefHeleerlÙeeÛe#eles- People says he sleeps. In Sanskrit it is called swapiti.
~~Derivation of the word swapiti – Swap dhaatu ting determination.~~

But as per the Upanishad the derivation is Svam Apito Bhavati Iti Swapiti.
Svam – Swarupam ; Apitah Bhavati – merging
i.e. one is merged into the original nature.
Therefore, the teacher has said mJeceHeerlees YeJeefle lemceeosveB

mJeefHeleerlÙeeÛe#eles

~~Thus joining the two parts – I am merged into my swarupam, I am merged into the Sat, therefore Sat is my Swarupam. Swarupam and Sat are identical.~~

Therefore, in Vedanta it is said that 'I am alone is everyone's true nature.

Example – the expression/feeling of 'I am' is present always including shushupti. Any other attribute are incidental or temporary attribute of the feeling 'I am'.

~~When one wakes up from shushupti, the resolved sense organs start their activities. So one gets different attributes like I am seer/ thinker/ eater/ hearer etc (when associated with the respective sense organs).~~

~~Thus only the I am part is intrinsic. All other attributes appear in Jaagrat and Swapna avasthaa and disappear during Shushupti. It is this I am swarupa one dwells in when in shushupti.~~

This 'I am' means existence. Therefore, existence alone is the true nature. Before the creation there was existence alone and after the creation some attributes are added.
Without those attributes the real nature is 'Sajaatiya, Vijaatiya and Svagata bheda rathita.'

~~The swarupam/true nature of a kaaryam is always the kaaranam. The nature of any effect is always the cause. Clay is the cause and pot is the effect. Therefore, the true nature of the pot is clay. Thus ghata swarupam and ghata kaaranam is one and the same i.e. clay/mrud.~~

~~Jivasya kaaranam is Brahman, therefore, Jivasya swarupam is Brahman.~~

POINT 1 – Kaaranam eva kaarya swarupam/aatmaa.
POINT 2 – When kaaryam is resolved, it will resolve into its swarupam/kaaranam.

When Jiva resolves it will resolve into its swarupam which is non other then its kaaranam.

The Jiva resolves(individuality cease to exist) into its swarupam only during 1. shushupti and 2. pralaya kaale.

Through the shushupti analysis it is established that Jiva swarupa is Sadeva (Sat eva), Swarupa sad aikyam.
~~[At 34.25 To 44.10 of 6-8-1 to 6-8-3 mp3]~~

ME ÙELEE MEKEGÂEFVE: MET$ESCE ØEYEÆES EFOMEB EFOMEB HeeflelJeevÙe$eeÙeleveceueyOJee yevOevecesJeesHeßeÙele SJecesJe Keueg meescÙe levcevees efoMeb efoMeb HeeflelJeevÙe$eeÙeleveceueyOJee øeeCecesJeesHeßeÙeles ØEECEYEVOEVEB EFN MEESCÙE CEVE FEFLE ~~ 6~ 8~ 2 ~~

Here in this verse what happens in the sleep/shushupti is pointed out.
The teacher pointed out that the Jiva used to travel all over during Jaagrat and Swapna in search of a support (aadhaara/aashraya, not knowing the support is swarupam) and gets tired. Unknowingly due to the tireness Jiva comes back to his swarupam (sat swarupam) during shushupti.
HOW it can be known that Jiva comes to an aashraya during shushupti.
Because due to its coming to aashraya, it becomes relaxed during shushupti. During Jaagrat and Swapna Jiva is away as he becomes tired due to various activites.

WHY ONE DOES NOT ABLE TO DISCOVER/REMEMBER/CONVINCED THAT the true aashraya/swarupam is attained during shushupti:

This is due to ajnaana/ignorance one does not understand that during shushupti one was merged with swarupam.
Therefore again and again one starts searching for true aashraya through various activities of senses.
Example – A bird tied to a pole/tree or a bird on the ship which is in the midst of an ocean. The bird went to every direction to find a resting place and returned to its previous resting place when it is not able to find any other place for resting.

Similarly Jivaatma is the bird and Paramaatmaa swarupam is the pole. Jivaatmaa is always tied with (not away from) the Paramaatmaa. The Jivaatmaa tries to find other aashraya through the activities of senses in Jaagrata and Swapna avasthaa and comes back to its true aashraya/swarupam during shushupti.

Mekegâefve: met$esCe øeyeæ: - A bird which is bound with a string to a pole etc.

efoMeb efoMeb HeeflelJee- HeeflelJee- means flying – flying in all directions.
DevÙe$eeÙeleveceueyOJee- Not finding any resting place in any other place.

Ultimately it will yevOevecesJeesHeßeÙeles- It comes back to the very pole to which it is tied/associated.
SJecesJe Keueg meescÙe levceve: - O student in the same manner also Manah/Jivaatmaa (Manah upaadhika Jiva)
efoMeb efoMeb HeeflelJee- It is trying to find satisfaction in various sense activities. But unable to have permanent satistication, out of sheer tiredness born out these pursuit, the Jivaatma will
øeeCecesJeesHeßeÙeles – Praanam here refers to swarupam/sat swarupam/

kaaranam Brahman.

WHY JIVAATMAA COMES TO PARAMAATMA

øeeCeyevOeveB efn meescÙe ceve:- Because Jivaatmaa is intimately tied/related (never away like a pot intimately tied to clay – this negates duality in the expression of the word tied) to Paramaatamaa. A mithyaa vastu can never comes out of a true thing, similarly Jivaatmaa can not exist without Paramaatmaa.

~~[At 44.10 To 53.56 of 6-8-1 to 6-8-3 mp3]~~

~~DEMEVEEEFHEHEEMES CES MEESCÙE EFJEPEEVEERNEREFLE~~

Ùe$ewlelHeg®<eesÓefMeefMe<eefle veeceeHe SJe leoefMeleb veÙevles

leÅeLee ieesveeÙeesÓÕeveeÙe: Heg®<eveeÙe FlÙesJeb leoHe DeeÛe#elesÓMeveeÙesefle leef$eleÛÚg*dieceglHeefleleB meescÙe

~~EFJEPEEVEEREFN VESOCECETUEB YEEFJE<ÙELEEREFLE ~~ 6~ 8~ 3~~~

In the last mantra Shushupti vicaara and derivation of the word Swapiti are over. Through these two topics it is established that one need not go in search of Sad Brahman outside, the very swarupam of oneself is Sad Brahman.

In this mantra another topic is discussed – where the teacher has pointed out that sarira is born out of anna. So one can understand annam through the sariram – kaarana can be understood through kaarya. From anna kaaryam Prithivi kaaranam can be understood. From Prithivi kaaryam Jala kaaranam can be understood. From Jala kaaryam Agni kaaranam can be understood. From Agni kaaryam Sad Brahman Kaaranam can be understood.

Ashanaayaa- hunger/desire to eat; Ash root which means to eat.

The Upanishad in this mantra has analysed the derivation of the word Ashanaayaa and pointed out that the body has born out of Annam.

[At 0.00 To 6.00 of 6-8-4 & 6-8-5 mp3]

In the first two mantras of the section 6.8, the Upanishad has given the etymological derivation of the word ‘Swapiti’. The derivation pointed out that Sat is the swarupam of the Jiva.

Swapiti – Swam Apito bhavati iti.

Swam means swarupam, apito bhavati means merges.

i.e. one merges into ones own nature.

Thus shushupti means merging with ones own swarupam. During shushupti one experiences ones own swarupam i.e. mere existence alone ‘I am’.

By way of deriving the word Swapiti, the Upanishad has established the Sat nature of every Jiva.

[At 6.00 To 30.35 of 6-8-4 & 6-8-5 mp3]

In the 3rd mantra the Upanishad has taken up the word ‘Ashanaayaa’ for derivation.

The common meaning is Ashitum (Ash dhaatu) ichhaa/desire to eat –

ashanaayaa i.e. hunger.
Here the Upanishad pointed out that ashanaaya does not primarily means hunger. The primary meaning is the digestive fluid/enzyme in the system. This digestive fluid converts the eaten food into nourishment and energy. Once all the foods in the stomach are converted likewise, one feels hungry again. Therefore, digestive fluid causes hunger. Thus hunger becomes the secondary meaning of the word Ashanaayaa.
WHY DIGESTIVE FLUID IS THE PRIMARY meaning of the word ashanaayaa.
The Upanishad derives the word ashanaayaa which produces the meaning 'digestive fluid'. For which the Upanishad has split the word into two portions – Asha and naaya.

The word Asha is derived from the root Ash i.e. to eat means eaten food. Asha means ashitam annam.
Naaya means that which carries/takes away derived from the root Ni – nayati iti naaya.
Thus clubbed together Ashitam nayati iti ashanaayaa i.e. whatever carries the food all over the body is called ashanaayaa which is the digestive fluid.
When the energy and nourishment is diminished hunger arises.
Therefore, Upanishad has pointed out that Ashanaaya is digestive fluid which causes hunger but not hunger itself.
DeMeveeefHeHeemes ces meescÙe efJepeeveernerefle – O dear student may you understand the true derived meaning of the two words ashanaa and pipaashe.
Ùe$ewlelHeg®<eesÓefMeefMe<eefle- When a person desires to eat (the cause for the desire is)
DeeceeHe SJe leoefMeleb veÙevles- Here Aapa means the digestive juice (as it is liquid in nature). Ashitam nayante – It carries/ takes away the eaten food and empties the stomach.

~~Therefore the digestive juice is called Ashanaayaa – Ashitam nayante iti~~

Example: leÅeLee ieesveeÙe: - Gonaayah means a cowherd boy- Gaah nayati iti – Gonaayah

~~Similarly when a person takes care of horses is called Aswanaayah. Aswam nayati iti – Aswanaayah.~~

Purushanaayah – the leader of men. Purushaan nayati iti – purushanaayah.
FlÙesJeb leoHe DeeÛe#elesÓMeveeÙesefle Thus applying/extending the same rule Ashitam nayati iti - ashanaayaah

~~i.e. the digestive juice is called Aapah and termed as ashanaayaah by the Upanishad.~~

The word is Ashanaa**yaah** as it is feminine gender.
In the text the word is written as ashanaayah not ashanaayaah due to 'chhandasha' application.

WHY ASHANAAYAAH IS CALLED HUNGER?
Since the digestive juice causes hunger, it is the secondary meaning (Gaunaartha).
WHAT IS THE NEED OF THIS DERIVATION?
Since the digestive juice is called Ashanaayaah which converts the food into the body (blood, marrow, bone, flesh etc) through nourishment.
From this it is evident that the body is the product of Annam. Therefore, the body is kaaryam and annam is kaaranam.
Here in this Upanishad Annam means prithivi. Tejobanna (Tejah, Ap, Annam).
Annam/Prithivi is the effect/kaarya and Ap is the kaaranam/cause, Ap is the kaarya of Teja and Teja/Agni is the kaarya of Sat Brahman.
Therefore all shariram are born out of Sat Brahman.
leef$eleÛÚg*dieceglHeefleleB meescÙe efJepeeveerefn – Shrungam(shoot/Ankura) means kaarya. Like shariram is the kaaryam of Ashitam annam which is kaaranam. The digestive juice ashanaayaah is converting the annam into shariram, therefore annam is kaaranam.

vesocecetueb YeefJe<Ùeleerefle - because o student you understand that no kaaryam can come without a kaaranam. Mulam means kaaranam.

~~[At 30.35 To 39.31 of 6-8-4 & 6-8-5 mp3]~~

~~LEMÙE KEÄJE CETUEB MÙEEOVÙE$EEVEEOSJECESJE KEUEG MEESCÙEEVESVE~~

Meg*diesveeHees cetueceefvJeÛÚeefÆ: meescÙe Meg*diesve lespees cetueceefvJeÛÚ lespemee meescÙe Meg*diesve mevcetueceefvJeÛÚ mevcetuee: meescÙescee: meJee&: øepee: meoeÙelevee:

~~MELØEEFLE…E: ~~ 6~8~4~~~

lemÙe keäJe cetueB mÙeeled – Tasya sharirasya – for this body what is the mulam/kaaranam

DevÙe$eeVeeled – what cause is for the body other than Annam.
~~Annena shungena – shungena means kaaryena. Through annam the kaaryam.~~
DeeHees cetueceefvJeÛÚ- May you seek and find out Ap/Jalam as the kaaranam.
DeefÆ: meescÙe Meg*diesve- through the Jalam the kaaryam
lespees cetueceefvJeÛÚ- May you go to the Agni which is the kaaranam.
lespemee meescÙe Meg*diesve- through the Tejas the kaaryam
mevcetueceefvJeÛÚ- May you seek and find the Sat which is the Jagat kaaranam.
Thus the conclusion is mevcetuee: meoeÙelevee: meløeefle…e: - Mulam means Sat is Srusti kaaranam, Ayatana menas Sat is sthithi kaaranam, Pratishthaa means Sat is laya kaaranam.
~~Therefore, Sadeva srusti sthithi and laya kaaranam for all beings (sarvaa prajaah).~~

This conclusion is parallet to Taittiriya mantra – Yato vaa imaani bhutaani

jaayante, yena jaataani jivanti, yat prayanta abhi…., tat vijijnaasatva, tad Brahmeti.
Sat alone is srusti, sthithi and laya kaaranam i.e. sat alone is upaadaana kaaranam (material cause of the creation).
As Kaaranam vijnaanena kaaryam sarvam vijnaatam bhavati, therefore Sat vijnaanena Sarvam vijnaatam.
HOW TO KNOW SAT?
~~The derivation of the word Swapiti pointed out that Sat is the Swarupam of every Jiva.~~

~~Therefore you are Sat.~~

[At 39.31 To 52.20 of 6-8-4 & 6-8-5 mp3]

~~DELE ÙE$EWLELHEG®<E: EFHEHEEMEEFLE VEECE LESPE SJE LELHEERLEB VEÙELES~~

leÅeLee ieesveeÙeesÓÕeveeÙe: Heg®<eveeÙe FlÙesJeb leòespe DeeÛe° GovÙesefle le$ewleosJe Meg*dieceglHeefleleB meescÙe

~~EFJEPEEVEEREFN VESOCECETUEB YEEFJE<ÙELEEREFLE ~~ 6~ 8~ 5~~~

In this mantra the derivation of the word Pipaashaa (Paatum ichhaa) is discussed. The other name of Pipaashaa is Udanyaa. The Upanishad is going to derive the word Udanyaa.

The common meaning of Udanyaa is thirst. A special derivation is given by the Upanishad for this word Udanyaa – Thirst is not the primary meaning of the word Udanyaa. It is only secondary meaning (gaunaarthah).
The primary meaning of Udanyaa is digestive fire (Vaiswaanara or Jaathaara Agni). Thirst is an effect caused by this digestive fire. As the digestive fire dries up (shoshayati) or absorbs water from the system, one becomes thirsty. Therefore, thirst becomes the secondary meaning of the word Udanyaa and digestive fire is the primary menaing.
HOW UDANYAA CAN BE SAID ‘DIGESTIVE FIRE’
The word Udanyaa can be divided into two portions. UDA and NYAA.
UDA or UDAKAM means udakam or Jalam. NYAA or NAYATI means the carrier – the one who takes off or absorbs.
Thus Udakam Nayati iti Udanyaa.
As the digestive fire carries away or absorbs the water from the system, therefore the digestive fire is called Udanyaa. The other meaning of it is Thirst as one feels thirsty when water is absorbed by the digestive fire.
DeLe Ùe$ewlelHeg®<e: efHeHeemeefle- When a person desires to drink water to quench thirst.

lespe SJe lelHeerleb veÙeles- (the cause is) Teja which is the digestive fire, Tat Pitam (Pitam means udakam)– the water which is drunk by a person, Nayate- carries away.
The example cited are leÅeLee ieesveeÙeesÓÕeveeÙe: Heg®<eveeÙe, thus justifying the word Udakanaayah which is shortend as Udanyaa. The correct word is Udanyam, whereas udanyaa is chhaandasa prayoga.

~~Since Udanyaa is the digestive power which converts water into the body, From this it is clear that the water gets converted into the body through the digestive fire. Therefore the kaarana of Sharira is Jalam.~~

UDANYAA converts Udakam to body or nourishes the body.
Ashanaayaa converts Annam into shariram.
leòespe DeeÛe° GovÙesefle- Here teja means digestive fire which converts Udakam into shariram.

le$ewleosJe Meg*dieceglHeefleleB – Thus etat shungam (kaaryam which is shariram) is born in this manner.

~~[At 0.00 To 11.00 of 6-8-6 & 6-8-7mp3]~~

~~In the 8TH section of 6TH chapter the Upanishad has derived three different words – Swapiti, Ashanaayaa and Pipashaa/Udanyaa.~~

The primary meaning of Udanyaa is digestive fire and secondary meaning is thirst as per the Upanisahdic derivation.

The significance of such derivation – The digestive fire converts water into various bodily ingredients. Thus it indicates that body is the product of water also (in the derivation of Ashnaayaa it is told that body is the product of food). i.e. body is kaaryam/Shungam and Jalam is kaaranam/Mulam. By tracing backward from kaaryam to kaaranam one will discover that Sat Brahman is the kaaranm of all.
~~[At 11.00 To 20.20 of 6-8-6 & 6-8-7mp3]~~

lemÙe keäJe cetueB mÙeeovÙe$eeÆdÙedÓefÆ: meescÙe Meg*diesve lespees
cetueceefvJeÛÚ lespemee meescÙe Meg*diesve mevcetueceefvJeÛÚ mevcetuee: meescÙescee: meJee&: øepee: meoeÙelevee: meløeefle…e
ÙeLee leg Keueg meescÙesceeefmleŒees osJelee: Heg®<eb øeeHÙe ef$eJe=efl$eJe=oskewâkeâe YeJeefle leogkeäleb HegjmleeosJe YeJelÙemÙe
meescÙe Heg®<emÙe øeÙelees Jee*dceveefme mebHeÅeles ceve: øeeCes

~~ØEECEMLESPEEFME LESPE: HEJMÙEEB OSJELEEÙEECED ~~~ 6~ 8~ 6~~~

lemÙe keäJe cetueB mÙeeovÙe$eeÆdÙe- (6th mantra) What kaaranm can be there for the body other than the water? i.e. water is the kaaranam.

DeefÆ: Meg*diesve lespees cetueceefvJeÛÚ- From the Ap kaarayam one should go to Teja Mulam.
lespemee meescÙe Meg*diesve mevcetueceefvJeÛÚ- From Teja kaaryam one should find its kaaranam Sat.
DeefvJeÛÚ- means to seek/trace.
mevcetuee: meescÙescee: meJee&: øepee: - therefore, the teacher concludes that all this living beings (imaah sarvaah prajaah) have their srusti kaarana as Sat.
meoeÙelevee: - Ayatanaah means sthiti kaarana. The abode/support is Sat.
meløeefle…e:- Pratishthaa refers to laya kaaranam. All resolve back to Sat Brahman.
~~Thus Sad Brahman alone is srusti, sthithi and laya kaaranam i.e. upaadaana kaaranam (material cause).~~

~~ÙELEE LEG KEUEG MEESCÙESCEEEFMLEŒEES OSJELEE: HEG®<EB ØEEHÙE~~

ef$eJe=efl$eJe=oskewâkeâe YeJeefle leogkeäleb HegjmleeosJe YeJeefle
~~Through the analysis of the word Ashanaayaa it is established that the body is born out of Annam and the analysis of the word Udanyaa it is found out that the body is born out of Jalam.~~
The Upanishad indicates that the above are not new idea as such idea is already taught before. In the 5th section of 6th chapter the Upanishad has said that whatever is eaten has got three portions i.e. the gross, subtle and subtlest portions. The gross portion of food goes away as excretion, the subtle portion of the food contribute to the physical body and the subtlest portion of food contribute to the subtlest part of the body like mind,praana and Vaak.
efleŒees osJelee: - means trini bhutaani i.e. Tejo, Anna and Ap
Heg®<eb øeeHÙe- having entered the human being.
ef$eJe=efl$eJe=oskewâkeâe YeJeefle- each divided into three portions which contributes to sthula, shukshma sariram and the third part goes away as excretion(?).

~~[At 20.20 To 31.35 of 6-8-6 & 6-8-7mp3]~~
~~TOPIC – MARANAM~~
The Upanishad points out that in maranam kaala all Jiva gradually merged into Brahman (not permanently). Jnaani during Maranam permanently merges into the Brahman. A Ajnaani merges into Brahman temporarily and afterwards comes back again.
In this topic the same series is dicussed i.e. in whatever order one is created, during maranam it will resolve back to its kaaranam is a reverse order. Like Prithivi merges into Jalam and Jalam merges into Agni and Agni merges into Sat Brahman.
DemÙe meescÙe Heg®<emÙe øeÙele: - Prayatah (Prayaana) means the dying person. What is the condition of a dying person.

Jee*dceveefme mebHeÅeles- (The first step is) (Sampadyate-resolves) All functions (of physical body, here indicated as vaak) resolves into the mind. Mind is annamaya (Annamaya hi somya manah) i.e. it stands for anna/prithivi tattwa.

ceve: øeeCes (mebHeÅeles)- the mind resolves into the Praana (praana, apaana, vyaana, Udaana & samaana) which is the Jala tattwam (Aaapo maya praana). The thinking faculty gradually receeds. One is alive but no faculty is functioning including the mind.

øeeCemlespeefme(mebHeÅeles)- Tejas is the Agni tattwam. When it is difficult to determine whether one is alive from the breathing one feels the body temperature.

~~When agni tattwam merges into Brahman one is said to be dead.~~

lespe: HejmÙeeb osJeleeÙeeced – Para devataa means Brahman which is maaya sahita Brahman or Iswara. The individuality does not go completely. The jiva remains in Iswara as kaarana rupa. Exactly as in shushupti. In shushupti all are one with Iswara. That is why one gets aananda. In shushupti individuality/ ahamkaara/ bheda buddhi is not present i.e. a model moksha. As the individuality is not destroyed when one comes back from it, behaves as before.

~~In maranam also the individuality of Jiva is not destroyed and remains in kaarana rupa(Praajna) in Iswara.~~

~~[At 31.35 To End of 6-8-6 & 6-8-7mp3]~~

me Ùe S<eesÓefCecewleoelcÙeefceoB meJe&b lelmelÙeB me Deelcee leòJeceefme Õeslekesâlees Fefle YetÙe SJe cee

~~YEIEJEEEFVJE%EEHEÙEEFLJEEFLE LELEE MEESCÙESEFLE NESJEEÛE ~~ 6~8~7~~~~

Upto the previous mantra the discussion was on Kaarana Brahma the Sat which is known as Tat pada vaakyaarthah. Now the Upanishad will point out that Jagat Kaarana Sat is 'You the Aatmaa'. The mahaavaakya mantra begins with this mantra and in the rest of the 6th chapter the mahaavaakya will be repeated 9 times.

~~Till now it is established through various discussion that Sat is Upaadaana kaaranam (Material cause). From this certain corollaries are derived as follows:~~

1. all the kaaryam are nothing but kaaranam plus different names and forms. Like all golden ornaments are nothing but gold plus different names and forms.
   Therefore, creation is Sat + Name and Form
2. The kaarya which is naama rupa can not exist independent of kaarnam.
   Similarly the naama rupa prapancha can not exist independent of the Sat Brahman.
3. Kaaranam is inherent i.e. in and through all the naama rupa kaaryam. This Sat or Kaaranam being the inherent content/essence of kaaryam, the

kaaranam is called Aatmaa.

This is not only logically proved but also proved through experience. Whenever anything is experienced, one experiences existent also as an inherent part of that experienced thing. As nothing is experienced as non existence.

Like when one experiences a book, it is experienced as an existent book i.e. Book is. This isness i.e. Sat kaaranam is inherent in the book.

me Ùe S<eesÓefCecee – this Sat Brahman is the subtlest content of the whole creation. The word animaa is used by the Upanishad as the kaaryam is grosser and kaaranam is subtler.

Pruthivi is kaaryam – Jalam is kaaranam, therefore Jalam is subtler than prithivi.

Jalam is kaaryam – Agni is kaaranam, therefore Agni is subtler than Jalam.
Agni is kaaryam – Sat is kaaranam, therefore Sat is subtler than Agni.
SwleoelcÙeefceoB meJe&b – The entire universe (Naama rupa prapancha) has got Sat Brahman Aatmaa as its content (SwleoelcÙeece). Or the Sat Brahman is the content of the whole Universe.

Therefore, lelmelÙeB – Brahma Satyam, as it is the kaarana (kaarana always satya and kaarya mithyaa). Definition of Satya and Mithyaa- that which is independently exists is Satya and that which is dependently exists is Mithyaa. As kaaryam is dependently existent therefore, it is Mithyaa. Example – Clay is kaaranam and Pot is kaaryam. Pot is mithyaa as when clay is taken out of the Pot there is no existence of Pot. So when Clay is Pot is, when clay is not Pot is not.

Yat Sattve Yat Sattyam, Yad abhaave Yad abhaavam with this Anvaya vyatireka logic it is established that clay alone is the cause of the existence of Pot.

Thus kaaranam is Swatantra Sat, and Kaaryam is Paratantram Sat i.e. kaaranam Sat, Kaaryam Mithyaa.
me: Deelcee- therefore Brahman is called Aatmaa (Content/Inner essence/inherent reality).

Brahman is content and there is nothing which is independent of Brahman, therefore Brahma jnaanena Sarva Jnaanam bhavati. By knowing Brahman everything is known as there is nothing other than the Brahman.

Perception of kaaranam is the perception of kaaryam with different naama rupa.

The world is nothing but Brahman with different naama rupa. As all the objects of the world are experiences as existent, this existent experience is Brahman. Therefore, Brahman is experienced all the time or Brahman is experienced always.

How to experience Kevala Brahman?

[At 0.00 To 38.30 of 6-9-1 & 6-9-4 mp3]

Till now the Upanishad has talked about the origination of the whole world from the Sat Brahman i.e. the upaadaana kaaranam/ material cause.
POINTS ON RELATIONSHIP BETWEEN KAARANAM AND KAARYAM

1. ~~All kaaryams are kaarana plus different naama rupa/ names and forms (forms means attributes- sabda, sparsa, rupa,rasa, gandha).~~
   ~~Sat plus different names and forms is the creation.~~

   Example – One experiences a book as 'Book Is'. The word book indicates the naama rupa and the word Is indicates Sat Brahman/ kaaranam.
2. ~~Kaarana is the substance or content behind all the kaaryam. Or Kaarana is the Aatmaa of all kaaryam. Yad Yad kaaryam tat tat kaaranaatmakam (Bahubrihi samaasa – kaarana aatmaa yasya).~~
   ~~Sat alone is the content/ substance of everything. Whereas the naama rupa are not substance at all.~~
3. ~~Since kaarana is the substance behind the kaaryam, kaarana has independent existence, therefore Satyam. Kaaryam does not have substantiality of its own as it borrows substantiality from the kaaranam. Therefore kaaryam has dependent existence or Mithyaa.~~
   ~~Sat being the substance it exists independently – Tadeva Satyam.~~

   All the naama rupa prapancha i.e. creation depends upon Sat which is the substance, therefore the whole world/creation is Mithyaa.
4. ~~Therefore, kaaranam alone appears as all the kaaryam.~~
   ~~Sat or existence alone appears as the whole world through various adjectives i.e. names and forms.~~
5. ~~Therefore, kaarana jnaanena sarvam kaaryam jnaatam bhavati.~~
   ~~Eka sad vijnaanena sarva vijnaanam bhavati.~~

How to know Sad – whenever anything is experienced one experiences sad Brahman. i.e. when one experiences the kaaryam, kaaranam is experienced. Like experiencing golden bangle includes the experience of gold.
All vyavahaara are with Brahman only.

The answer of vedaanta on how to experience Sat is that we always experiences Sat.

Brahma experience through the vyavahaara is not Pure/Kevala Brahma, it is experienced through various naama rupa i.e. experience of naama rupa sahita Brahma (Saguna, Sopadhika, Savishesha).

How to experience Pure Existence (Naama rupa rahitam, nirupaadhikam, nirvishesham, Nirguna Brahma) ?

In this 9th section of 6th chapter the Upanishad through the teacher reveals the Nirguna Brahman as 'Tat Tvam Asi Svetaketu.'
~~The pure existence can not be experienced as an object as experience of any object involves naama rupa.~~
To arrive at the Pure existence the name and form (attributes) are to be

removed from the object experience.
HOW TO REMOVE THE ATTRIBUTES (AS IT WILL DESTROY THE OBJECT IF REMOVED PHYSICALLY)?
Each attribute is revealed by a Pramaana/ Instrument. Like the attribute of form is revealed by eye, sound revealed by the ear etc.

So by withdrawing the pramaana or five sense organs from their respective field of work and stopping mental projection one will experience Pure Existence. Once all the pramaana are withdrawn, all naama rupa prapancha is as good as removed. The pure existence is beyond the instrument of knowledge. With the instrument of knowledge existence plus name and form is experienced.

Asabdam Asparsham Arupam Avyayam
Tathaarasam Nityam Agandhavat ca yat
Anadyanantam Mahatah Param Dhruvam
Nicaaya.. mrutyu mukhaat pramucyate. (Katha Up)

HOW TO EXPERIENCE THE PURE EXIXTENCE after withdrawing all the Pramaana?

The Upanishad tells that one can never experience it (as the ordinary sense of meaning) because to experience instrument of knowledge is required. The moment the instrument of knowledge is used the attribute is added with the Pure Existence and it becomes Saguna Brahma.

HOW THE EXISTENCE OF PURE EXISTENCE CAN BE PROVED as Pure existence can never be experienced? As generally the existence of a thing is proved by a Pramaana or instrument of knowledge. Here Shuddham Brahma is not available for any Pramaana – Sarva Pramaana Agocara it can be said that there is no Pure Existence or Asad Eva Brahma Bhavati i.e. Pure Brahman is non existence. Thus what is the proof for existence of the Pure existence.

The teacher pointed out that never try experience the Pure Existence, because the experiencer/the chaitanyam is the Pure Existence. So chit Prajnaanam Brahma. The consciousness alone is that Pure existence which can never be made available for knowing.

The moment one struggles to know something, one becomes qualified individual as the consciousness is associated with mind and sense organs (Chit plus naama rupa). The moment one tries to experience one is associated with mind and sense organ(s). thus whatever is experienced is Sat plus naama rupa. The knower/ pramaata becomes Chit plus Naama rupa and known/ prameyam becomes Sat plus naama rupa.

Once all the attributes from the observer and the observed is removed, the observed becomes pure existence and the observer becomes pure consiousness. Pure existence and Pure consciousness can not have knower known division. As Pure existence is Pure consciousness and vice versa.
TATVAMEVA TVAMEVA TAT.
Hey Svetaketu Tad Brahma Tvam Asi.
Tvam means shuddha chaitanya.

Therefore, Aatma Jnaanena Sarva Jnaanam.
Self knowledge is omniscient. Therefore, every jnaani is called sarvajna as he is aatmajna. Why aatma jnanena sarva jnaanam? As aatma alone is Sarva kaaranam.

Chit is kaaranam. Chit plus different names and forms is the creation/ kaarya prapancha.
Chit is inherent in whole creation.
Chit is Satyam, Naama rupa is Mithyaa.
Chit alone appears as the whole creation.
Chit Jnanena Sarva Jnaana.

THEREFORE, SAH ESHAH ANIMA – IT IS SUBTLER THAN THE SUBTLEST (DUE TO AVISHAYATWAAT, APRAMEYATWAAT, SARVA PRAMAANA AGOCARATWAAT, NIRVISHESHATWAAT).

SwleoelcÙeefceoB meJe&b – Chit is the content
lelmelÙeB – That alone is Satyam
me Deelcee leòJeceefme-
YetÙe SJe cee YeieJeeefvJe%eeHeÙeeflJeefle- The student wants to know/listen more about it. Here cee indicates me. Maa vijnaapayatu – teach me.
leLee meescÙesefle nesJeeÛe- The teacher said O Saumya I am also enjoying the teaching.

EIGHTH SECTION ENDS HERE

Afterwards different examples are given and Tattwa masi mahaavaakya is repeated for 9 times.
[At 38.42 To 51.00 of 6-9-1 & 6-9-4 mp3]

~~ veJece: KeC[: ~~

ÙeLee meescÙe ceOeg ceOegke=âlees efveefmle...efvle veeveelÙeÙeeveeb

~~JE=#EECEEBJMEEVMECEJENEJCESKEÂLEEBJMEB IECEÙEEFVLE~~ ~~ 6~ 9~ 1~~

les ÙeLee le$e ve efJeJeskebâ ueYevlesÓceg<Ùeenb Je=#emÙe jmeesÓmcÙeceg<Ùeenb Je=#emÙe jmeesÓmceerlÙesJecesJe Keueg meescÙescee: meJee&: øepee: meefle mebHeÅe ve efJeog: meefle

MEBHEÅEECEN FEFLE ~~ 6~ 9~ 2 ~~

IN THE PREVIOUS TEACHING THE TEACHER HAS POINTED OUT THAT DURING SHUSHUPTI

EVERYBODY MERGE INTO KAARANAM BRAHMA SAT. AS PER THE LOGIC WHEN THE NAAMA RUPA OF THE KAARAYMA ARE RESOLVED THE RESOLUTION SHOULD TAKE PLACE IN KAARANA. ANY KAARYAM RESOLVED IN ITS KAARANAM ALONE.
THIS RESOLUTION MAY TAKE PLACE IN DIFFERENT WAYS.
DURING SHUSHUPTI THE PERSONAL EGO/ ALL INDIVIDUALITIES, ATTRIBUTES, NAAMA RUPA, RAAGA DVESHA ARE RESOLVED.
DURING PRALAYAM ALSO ALL THE NAAMA RUPA ARE RESOLVED.

Or during the Videha mukti.
These are three different ways when such resolution of naama rupa takes place – 1. Layam/shushupti, Pralayam and Aatyantika pralayam/ Videha mukti/ total resolution.
In Layam and Pralayam the resolution is temporary. In Aatyantika pralayam the resolution is permanent.
In all these three the naama rupa are dissolved into the Brahman.
WHY ONE IS UNABLE TO KNOW THE DISSOLUTION INTO BRAHMAN (During shushupti?).
The teacher gives an example of collection of honey by the honey bee from different types of flowers.
THE HONEY OF EACH FLOWER HAS GOT DIFFERENT TASTES. ALL THE HONEY FROM DIFFERENT FLOWERS MERGED INTO THE TOTAL HONEY COLLECTED BY THE BEES. ONE CAN NOT DIFFERENTIATE HONEY FROM DIFFERENT FLOWERS IN THE COLLECTED HONEY.

SIMILARLY IN THE SAT BRAHMAN IT IS NOT POSSIBLE TO DIFFERENTIATE KNOWER FROM THE KNOWN AND THE INSTRUMENTS OF KNOWLEDGE.
ÙeLee meescÙe ceOeg ceOegke=âlees efveefmle...efvle- ceOegke=âle: (Madhu karoti iti madhukrut) means honey bees.
veeveelÙeÙeeveeb Je=#eeCeeBjmeeve- the plants which are in different directions. Rasaan – honey
meceJenejce- having collected
jmeb SkeâleeB ieceÙeefvle- all honey put together
~~IN THE SAME MANNER~~

les ÙeLee le$e ve efJeJeskebâ ueYevles- in that collection of honey viveka/distinction/separation is not possible.

Denb Deceg<Ùe Je=#emÙejmeesÓmcÙeceg<Ùeenb Je=#emÙe jmeesÓefmce -The honey from different trees themselves can not discriminate their different origins.
FlÙesJecesJe Keueg meescÙescee: - in the same way during Jaagrat avasthaa one distincts oneself from others
Fcee meJee&: øepee: meefle mebHeÅe ve efJeog: - mebHeÅe- means having merged, meefle- Tad Brahmani sampadya (Adhikarane saptami); having merged into the Sad Brahman ve efJeog: - do not know (that I am naama rupa rahita Brahma, I am free from individuality/ ahamkaara rahitah, shuddhah, buddhah, muktah Brahma Asmi. Therefore during shushupti everybody gets aananda i.e. Brahmaananda. As we are merged into Brahman at that time).

[49:55- Personal view of the narrator on when Brahma Jnaana is possible – Aatma Jnaana is possible during Jaagrat Avasthaa alone. Brahma Jnaanam in Samaadhi is not accepted. As in Samaadhi (is the resolution of all duality) Jnaatru, Jnaana, Jneya differences are not present. Who is there to know? Therefore the knowledge has to be gained during Jaagrata Avasthaa alone. That is why during sravanam the student has to understand]

[At 51.00 To 54.50 of 6-9-1 & 6-9-4 mp3]

le Fn JÙeIeües Jee efmeBnes Jee Je=keâes Jee Jejenes Jee keâeršes Jee Hele*diees Jee oBMees Jee ceMekeâes Jee ÙeÅeÆJeefvle leoeYeJeefvle

~~ 6~9~3 ~~~

Until we merged into Brahman we have got individualities. When all the jivas sleep

ÙEÅEÆJEEFVLE- WHATEVER THEY ARE

leoeYeJeefvle- Abhavanti means aagatya bhavanti. They become those jivas only when they come out of Brahman. mebHeÅe ve efJeog:- when all of them merged into Brahman when sleep they do not know. But when they come out Aagatya, they become themselves again.

[At 54.50 To 57.03 of 6-9-1 & 6-9-4 mp3]

ME ÙE S<EESÓEFCECEWLEOELCÙEEFCEOB MEJE&B LELMELÙEB ME DEELCEE

leòJeceefme Õeslekesâlees Fefle YetÙe SJe cee YeieJeeefvJe %eeHeÙeeflJeefle

LELEE MEESCÙESEFLE NESJEEÛE ~~ 6~~~~

This mantra is exact repetition of the mantra no. 7 of the previous section 8.

this mantra will be repeated 9 times.

The essence of this mantra is – it is this Sat into which all living beings resolved, from which all the living beings come out. This Sat is Jagat kaaranam. This Sat is you O Svetaketu. Thus you are not a merging Jiva, you (chaitanyam/pure consciousness) are the locus for all the merging beings.

[At 0.43 To 05.28 of 6-10-1 & 6-11-3 mp3]

In the 8th section the teacher has given the central teaching in the form of Jivaatmaa and Paramaatmaa aikyam through the famous mahaavaakyam tat tvam asi. From the 9th section onwards the same mahaavaakyam teaching is ascertained through various examples. Like honey collected from different flowers when merged into a huge

collection, becomes indistinguishable, even though at the time of collection there are differences. When they are merged together, one can not point out honeys from different flowers individually. As they get merged into an undifferentiated whole. In the same way Jivas has got individualities but when they are merged into kaaranam Sat Brahman, there are no differences at all.
This merger takes place during three occasions (shshupti/laya and pralaya) . During two occasions it is temporary merger, during one occasion (videha mukti/ aatyantika pralaya) it is permanent.
This undifferentiated Sat alone is the Adhisthaanam for all the creation. That undifferentiated Sat is You the pure consciousness. The individual is the Sad Brahman, who differentiated through different naama rupa, and divides oneself into Pramaata (subject) , Pramaanam (instrument) and Prameyam (object).
Just as nirvikalpa waker divides oneself into dream vikalpa – the dream knower, known and knowing instrument. Similarly one I Brahman divides myself into Pramaatru Pramaana & Prameyaatmaka prapanchah.

[At 05.28 To 21.45 of 6-10-1 & 6-11-3 mp3]

~~ oMece: KeC[: ~~

Fcee: meescÙe veÅe: HegjmleeløeeÛÙe: mÙevovles
He§eeløeleerÛÙemlee: mecegoÇelmecegoÇcesJeeefHeÙeefvle
me mecegoÇ
SJe YeJeefle lee ÙeLee le$e ve
efJeogefjÙecencemceerÙecencemceerefle
~~ 6~ 10~ 1~~

SJecesJe Keueg meescÙescee: meJee&: øepee: mele DeeiecÙe ve efJeog:
mele DeeieÛÚecen Fefle le Fn JÙeeIeües Jee efmeBnes Jee Je=keâes Jee Jejenes Jee keâeršes Jee Hele*diees Jee oBMees Jee ceMekeâes Jee
ÙeÅeÆJeefvle leoeYeJeefvle ~~ 6~ 10~ 2~~

Here an example of different rivers originating from one sea and finally merging back into one sea is discussed. This example is taken to point out that just as after resolution differentiations are not exist, similarly before origination

also there was no differentiation. Srusteh purvam evam Pralaya anantaram vedaah na drushyate, Madhye eva bhedaah anubhuyate.

Even after merging into the Sat during Pralaya one does not know the merger into the Sat Brahman. Similarly one is not aware of one's coming from Brahman.

In the previous section merger example is given and in this 10th section before utpatti example is given.

Fcee: meescÙe veÅe: HegjmleeløeeÛÙe: mÙevovles – Praachya Nadyah means eastern rivers- rivers going in eastern direction. Now they have got individuality.

He§eeløeleerÛÙe: - i.e. Pratichaya Nadyah pascaat syandante- similarly, the western rivers i.e. rivers flowing in the western direction, they also got different individuality.

mecegoÇelmecegoÇcesJeeefHeÙeefvle- they all having originated from the ocean they again flow and merge back into the ocean. Apiyanti means merge. Once they merged into ocean and before their origination from the ocean, they do not have distinct name. So before their origination and merger all the rivers are known by the name ocean.

me mecegoÇ SJe YeJeefle – they are all ocean only.

So one is always Brahman. i.e. before srusti/origination and after pralaya/merger. Only in between due to different relative factors like Jaati, Niti, Kula, Gotra etc caused by Ajnaanam there is the bhedah.

lee ÙeLee le$e ve efJeog: - But the problem is they do not know their original nature which is ocean.

ÙecencemceerÙecencemceerefle – I am of this nature I am of this nature i.e. I am ocean only (that they do not know)

Similarly, we are different from one another due to naama rupa bheda. Actually we are all Sat Brahman.

SJecesJe Keueg meescÙescee: meJee&: øepee: - O dear student, in this same manner all this Prajaah (living beings),

mele DeeiecÙe- They come from Sat kaaranam Brahma, but

ve efJeog: - do not know

in the previous 9th section meefle mebHeÅe ve efJeog: Sampadya means

having merged; after merger they do not know. Here in this section 10 before origination is talked about - mele DeeiecÙe ve efJeog:. The previous example is Pralaya anantaram and this example is Srusteh purvam.

WHAT THEY DO NOT KNOW

mele DeeieÛÚecen Fefle- Non of them know that they are originally from Brahman i.e. originated from Brahman.

> le Fn JÙeeleües Jee efmeBnes Jee
> Je=keâes Jee Jejenes Jee keâeršes Jee Hele*diees Jee oBMees Jee ceMekeâes Jee

All the different Jiva

ÙeÅeÆJeefvle – whatever they come

leoeYeJeefvle- they all become all such Jiva only after coming from Sat i.e. before that these distinctions were not present at all.

This distinction less/undifferentiated/ naama rupa rahita Brahman which was before and which will be later, that alone is the true nature of all.

As the rule is Aadau Ante ca yan naasti, vartamaanepi tat tathaa.

In the beginning Bheda was not there, in the end Bheda will not be there, thus in the middle also it is really not there. Only superficially there. [Before creation of pot, clay was and after destruction of the pot clay will be – then in the middle there is no pot - as per Gaudapaada if pot was not there before and pot will not be there later, in the middle also there is no pot. Pot is only Vaacaarambhana vikaaro naama dheyam – pot is only a name]

Similarly the plurality of Jiva were not there before srusti, after Pralayam the plurality will not be there, in the middle also Plurality is also not there. Then WHAT IS PLURALITY – it is mere naama maatram, it is not reality. That non plural reality is the true nature of all.

[At 21.45 To 23.35 of 6-10-1 & 6-11-3 mp3]

> me Ùe S<eesÓefCecewleoelcÙeefceoB meJe&b lelmelÙeB me Deelcee
> leòJeceefme Õeslekesâlees Fefle YetÙe SJe cee YeieJeeefvJe %eeHeÙeeflJeefle

leLee meescÙesefle nesJeeÛe ~~ 6~ 10~ 3~~

~~ Fefle oMece: KeC[: ~~

This mantra is a repetition of the mantra of 8th section. This mantra is repeated for 9 times.

Sat alone is the essence of the creation and that Sat You are.

Sat from which all Jiva come, Sat into which all Jiva resolve, that Sat alone is alone the Swarupa of all. Tat Tvam Asi Svetaketu.

YetÙe SJe cee YeieJeeefvJe%eeHeÙeeflJeefle
leLee meescÙesefle nesJeeÛe

Svetaketu requested for more teaching.

[At 23.35 To 40.05 of 6-10-1 & 6-11-3 mp3]

DemÙe meescÙe cenlees Je=#emÙe Ùees
cetuesÓYÙeenvÙeeppeerJevŒeJesÅees
ceOÙesÓYÙeenvÙeeppeerJevŒeJesÅeesÓieüsÓYÙeenvÙeeppeerJevŒeJeslme
S<e peerJesveelceveevegøeYetle: HesHeerÙeceevees
ceesoceeveefmle...efle

~~ 6~ 11~ 1~~

This is a popular verse which is often quoted when the continuation of soul and rebirth etc are elaborated.

Here the example of a tree is taken to point out the continuity of Jiva even after the fall of the body.

A small experiment is instructed by the teacher. When a small portion of a huge tree is cut and one will find sap is flowing out of it. The Sap is the indication of Jivaatamaa pervading the tree i.e. from a live tree sap flows. The sap will flow from any cut on the body of the tree, which indicates that Jivaatmaa does not reside in one place but pervades the whole.

Sometimes one can find that a particular portion of a tree dries up gradually and falls off from the tree naturally. In that particular dried up portion of the tree sap does not come when cut. As Jivaatmaa has withdrawn from that particular portion of tree. Similarly when Jivaatmaa withdraws from it the whole

tree dries up.

Thus the death belongs to the body not to the Jiva i.e. withdrawn by the Jiva the body dies. To perceive Jiva naama rupa is required but without the physical form Jiva continues to exist. This is the main essence of this section.

In the previous section the coming of rivers from ocean and their merger into the ocean again is discussed. From this certain doubts may come and the clarification is provided in this section.

Once a river merges into the ocean the same river does not come back. Similarly during pralaya all Jiva merge into the Brahman, and the same Jiva will not come back during next srusti i.e. the merged Jiva is liberated for ever. Here the Upanishad does not encourage to extend the river example to that of the Jiva.

Through this section the Upanishad indicates that even though the Jiva merges into Brahman, they retain their individuality due to karma/ajnaana.

Thus the purpose of this 10th section is that the Jiva retains the individuality during shushupti, laya/maranam and Pralayam. The individuality goes when Jiva attains aatyantika pralaya or moksha.

DemÙe meescÙe cenlees Je=#emÙe Ùees cetuesÓYÙeenvÙee- If the trunk of a big tree is hit/ hurt (cut)

ppeerJevŒeJesled - (if) it is a live tree, sap will come out. Sraved means flow. Sap will flow or it will exude sap.

Ùees ceOÙesÓYÙeenvÙeeppeerJevŒeJesled - same sap will flow if cut at the middle

Ùees DeieüsÓYÙeenvÙeeppeerJevŒeJesled- similarly sap will flow if cut at the top of the tree.

me: S<e peerJesveelcevee- This huge tree is live (got the Self) because of the Jivaatmaa.

WHERE THE JIVAATMAA RESIDES?

The Upanishad tells

DevegøeYetle: - Prabhuta means vyaapta – i.e. anuvyaaptah. The Jivaatmaa pervades the whole of the tree.

Because of the vyaapti of Jivaatmaa

HesHeerÙeceeve: - (the tree) is able to drink (absorb) water. Pepiyamaanah – muhurmuhu pivati. Repeatedly again again the tree sucks water.

When it gets plenty of water

ceesoceeve: - welcoming

efle…efle- stands.

The tree stands because of the all pervading Jivaatmaa.

[At 40.05 To 44.00 of 6-10-1 & 6-11-3 mp3]

> DemÙe ÙeoskeâeB MeeKeeb peerJees penelÙeLe mee Meg<Ùeefle
> efÉleerÙeeb penelÙeLe mee Meg<Ùeefle le=leerÙeeb penelÙeLe mee
> Meg<Ùeefle meJe&b peneefle meJe&: Meg<Ùeefle ~~ 6~ 11~ 2~~

DemÙe ÙeoskeâeB MeeKeeb peerJees peneefle mee Meg<Ùeefle - If the Jivaatmaa withdraws (which is determined by karma) from one shakhaa it dries up.

Similarly

> efÉleerÙeeb penelÙeLe mee Meg<Ùeefle le=leerÙeeb penelÙeLe mee

Meg<Ùeefle meJe&b peneefle meJe&: Meg<Ùeefle

The whole tree dries up when Jivaatmaa withdraws from the whole of the tree. During maranam Jivaatmaa withdraws from whole body. This is also happened during pralaya also, the Jivaatmaa withdraws from the sarira and merges into Brahman.

[At 44.00 To 57.11 of 6-10-1 & 6-11-3 mp3]

> SJecesJe Keueg meescÙe efJeæerefle nesJeeÛe peerJeeHesleb JeeJe efkeâuesob
> efceüÙeles ve peerJees efceüÙeles Fefle me Ùe S<eesÓefCecewleoelcÙeefceoB
> meJe&b lelmelÙeB me Deelcee leòJeceefme Õeslekesâlees Fefle YetÙe SJe

cee YeieJeeefvJe%eeHeÙeeflJeefle leLee meescÙesefle nesJeeÛe ~~ 6~ 11~ 3~~

~~ Fefle SkeâeoMe: KeC[: ~~

SJecesJe Keueg meescÙe efJeefæ- Whatever is true for the tree in the above mantra is also true for all Jiva. The logic of last mantra is also true for all Jiva.

peerJeeHesleb JeeJe efkeâuesob efceüÙeles- Famous statement

peerJeeHesleb- Withdrawn by the Jiva, Apayee – to withdraw/go away/ be free from/ detach from
JeeJe – indeed
Idam – indicates sariram
Idam sariram efceüÙeles- withdrawn by the Jiva only the body falls – Mriyate – dies.
ve peerJees efceüÙeles- Na Jiva mriyate.

This is true during shushupti, maranam/laya and Pralaya. Jiva never dies. In all aastika darshana Jiva is anaadi and ananta except in the course of moksha. After moksha Jiva does not have punarjanma.

Shankaraacharya in his commentary has given some other reason for the continuity of Jiva.

Reason (famous) –

Krita haana akruta abhyaagama doshah: suppose all Jiva die and death is the end of the Jiva, along with the Jiva all the karma and karma phala will go away i.e. when Jiva dies ahamkaara is gone, when ahamkaara the kartaa goes, all the punya and paapa will also go because when kartaa gone karma phala will go away. The what will be the basis for the next creation. Whether all the Jivas are uniform or different in the next creation. Logically in the next creation all the Jiva will be uniform and there will be no differentiation of the body, as body is to be decided upon the karma. If in next creation some Jiva get human body and some Jiva get animal body, the creation will be lawless as there will be no purva janma karma. This will lead to the partiality of God. So in such a srusti the Jiva will suffer for karma which they have not done.

If it is accepted that during Pralaya Jiva are not destroyed, then next srusti can be described. In the next srusti Jiva of the last srusti will reborn and they will get different body due to their respective punya paapa in last srusti.

There is one more defect like Krita haana: Suppose at the end of this creation/ all Jiva die, and they have not exhausted all the punya and paapa. When a jiva die without exhausting all punya papa, it is violation of moral order of creation,

as Jiva will be Kartaa without becoming bhoktaa. So some Jiva will suffer from what they have not done, and some Jiva will not receive any result of what they have done.

This problem will be solved only on one way – Jiva continues.

What the Jiva can not exhaust in this birth remains to be exhausted in the next birth.

[At 0.50 To 5.33 6-12-1 to 6-13-3]

Recapitulation of 11th section

In the 11th section through the tree example the teacher pointed out that Jiva does not die but the body of the Jiva dies i.e. separate from Jiva the tree dies, the Jiva which is behind the tree does not die.

Similarly when all Jiva raashi merged into Brahman during Pralayam, the merger takes place only of the sariram which is separate from Jiva, but these Jiva are not destroyed. Jiva remains in potential/ unmanifest condition with all their sanchita karma intact. That is the reason when the next creation comes, Bhagawaan creates different loka and bodies of Jiva as per the sanchita karma of Jiva raashi.

Further logic by Shankaraacharya

If the Jiva themselves get destroyed, in the next srusti fresh set of Jiva are to be created. If fresh Jiva are to be created, the difference in their gradation will have to determined by God/ Iswara. In case of old Jiva are recreated the gradation depends upon their respective sanchita karma. If Iswara has to determine the gradation, that Iswara will be partial and there will be Vaishamya nairgrunya dosha. There will be also **Krita haana akruta abhyaagama doshah** as pointed out by Shankaraachaarya.

Thus there is a difference of rivers merging into the ocean and Jiva merging into the Brahman. As same river can not come out of the ocean next time, but in case of Jiva the same Jiva comes out of Brahman in the next Srusti.

[At 5.33 To 13.25 6-12-1 to 6-13-3]

~~ ÉeoMe: KeC[: ~~

vÙeieüesOeHeâuecele Deenjsleerob YeieJe Fefle efYevæerefle efYeVeb
YeieJe Fefle efkeâce$e HeMÙemeerlÙeCJÙe FJescee Oeevee YeieJe
FlÙeemeece*diewkeâeb efYevæerefle efYeVee YeieJe Fefle efkeâce$e
HeMÙemeerefle ve efkebâÛeve YeieJe Fefle ~~ 6~ 12~ 1~~

Fefle- indicates that the narration is quoted by

Here the teacher and student are same as the last section i.e. Uddaalaka (father) and Svetaketu (Son).

vÙeieüesOeHeâuecele Deenj: - vÙeieüesOe tree is Bata/ Banyan vruksha / tree. Tasya phalam aaharah – O student bring the fruit of that tree (Banyan tree).

Fefle- here indicates the above task is commanded by the teacher Uddaalaka.

Fob YeieJe Fefle- the said fruit is brought by the son (Svetaketu) and offered to the teacher. Fob YeieJe – means here it is my lord.

efYevæerefle- 'cut/break the fruit' – commanded by the teacher.

efYeVeb YeieJe Fefle- O lord the fruit has been broken/cut.

efkeâce$e HeMÙemeerefle- Whatever you see in there / in the broken year.
DeCJÙe FJescee Oeevee YeieJe - Oeevee: means seed, DeCJÙe- very small like atom.

Svetaketu said 'I see very small atom like seeds.'

Again Uddaalaka commands

FlÙeemeece*diewkeâeb efYevæerefle- you break one seed.

Svetaketu says

efYeVee YeieJe Fefle- O Lord I have broken one.

Again Uddalaka asks

efkeâce$e HeMÙemeerefle- What are you seeing within the broken seed.

ve efkebâÛeve YeieJe Fefle- I do not see anything at all.

[At 13.25 To 20.04 of 6-12-1 to 6-13-3]

leB nesJeeÛe Ùeb Jew meescÙewleceefCeceeveb ve efveYeeueÙeme
SlemÙe Jew meescÙew<eesÓefCecve SJeb cenevÙeieüesOeefmle…efle
ßeælmJe meescÙesefle ~~ 6~ 12~ 2~~

The essence of this mantr is – ‘ you say there is nothing, but hey Svetaketu from this seeming nothingness alone, the whole banyan tree comes up. Without taking the seed if I show only the broken seed part, you will never belief in such a seemingly nothing part contain a whole Banyan tree.’

Therefore in the Taittiriya Upanishad it is said that ‘Asad vaa idam agre aasit. Tato vai sad jaayata.

leB nesJeeÛe – Tam Svetaketu Guru Uddaalaka Uvaaca

Ùeb Jew meescÙewleceefCeceeveb ve efveYeeueÙeles- What there in the broken seed is very very subtle banyan tree. Since it is extremely subtle

DeefCeceeveb ve efveYeeueÙeles- Nibhaal means to see. Nibhaalayati means pasyati. Na nibhaalayate – you are not able to experience (the tree). Just because you are not able to see you can not say that there is no tree in that broken seed as the whole tree grows from within the seed.

Hey Svetaketu SlemÙe DeefCecve: from this subtlest/ imperceptable seed alone

cenevÙeieüesOeefmle…efle- Mahaan mean sthulatama

Therefore hey Saumya ßeælmJe- here alone sraddhaa is very important.

In the same way when we are sleeping i.e. shushupti, there is no Sajaatiya, Vijaatiya and Svagata bheda. Experientially during shushupti there is shunya avasthaa, but it is not nothingness as ‘Sadeva Saumya Idam Agre Aasit.’ Such a state during shushupti is tanmaatrakarana upasamharatah, Sat alone is there – a Sat which is not divisible into Seer, Seen and Seeing.

Similarly before creation and after pralaya kaala, the indivisible Sat alone is there.

So WHAT IS PROOF?

Sraddhasya Saumya.

This indivisible sukshatama Sat alone is the Swarupa of Jiva.

[At 20.04 To 25.23 of 6-12-1 to 6-13-3]

me Ùe S<eesÓefCecewleoelcÙeefceoodB meJe&b lelmelÙeB me Deelcee
leòJeceefme Õeslekesâlees Fefle YetÙe SJe cee YeieJeeefvJe %eeHeÙeeflJeefle
leLee meescÙesefle nesJeeÛe ~~ 6~ 12~ 3~~

Similarly, when this Sat is in divisible form, it is called creation (Pramaatru, Pramaana and Prameyaatmaka prapanca), like seed in divisible form is tree. When the division of Sat is resolved to the seed state of the Sat / indivisible form of Sat is called Brahman. Indivisible form of Tree is seed.

In order to know Brahman one has to remove all divisions (Prameya Pramaana, knower known division).

HOW TO EXPERIENCE THE INDIVISIBLE SAT?

The question it self is wrong. As the word experience comes under the divisible Sat criteria where there will be experiencer, experienced and experiencing i.e. triputi. The moment triputi has come what one is experiencing is divisible, divided and finite part.

So when every division is resolved, what is there is indivisible Sat – no one can experience it. The teacher said ‘You are that indivisible Sat.’

One does not experience/ know the indivisible Sat, but the very essence of every Jiva is indivisible Sat.

This indivisible Sat alone is appearing as Pramaatru, Prameya and Pramaana division. But that indivisible Sat can not come under Pramaatru, Prameya and Pramaana division.

Therefore, the teacher has said

S<eesÓefCecewleoelcÙeefceoodB meJe&b lelmelÙeB me Deelcee leòJeceefme Õeslekesâlees –

Therefore, there is no such thing called ‘BRAHMA ANUBHAVA’ or Experience of Brahman. As ‘You Are Brahman.’

TAATPARYAM OF THE SECTION 12

According to Shankaraachaarya ‘from the subtlest Brahman the grossest creation can manifest, just from the subtlest Banyan tree the grossest Banyan

tree can manifest.’

[At 25.23 To 36.50 of 6-12-1 to 6-13-3]

~~ $eÙeesoMe: KeC[: ~~

ueJeCecesleogokesâÓJeOeeÙeeLe cee øeele®HemeeroLee Fefle me n leLee Ûekeâej leB nesJeeÛe Ùeöes<ee
ueJeCecegokesâÓJeeOee
De*die leoenjsefle leæeJece=MÙe ve efJeJeso ~~ 6~ 13~ 1~~

Here another example is propounded by the teacher and his aim is to show that the Sat is inherent in the creation, its being the kaaranam. As kaaranam is inherent in and through the kaaryam.

QUESTION – IF BRAHMAN IS IN AND THROUGH THE WHOLE CREATION THAN WHY WE DO NOT EXPERIENCE IT? AS WE ARE ABLE TO EXPERIENCE CLAY IN AND THROUGH THE POT ETC.

Ans – the answer of Vedaanta – even though it is inherent, one can recognize it only through a relevant Pramaanam i.e. instrument of knowledge. It need not necessarily recognized through the sense organs like eyes and ears.

In the verse the teacher has taken up the salt and water example. He asked the student to dissolve salt in water and then take out the salt from the water as it is. But the student is unable to do so. Now the teacher asked the student where is the salt in the water. The student replied that salt is everywhere in the water i.e. salt is inherent in the water, but this inherent salt is not available for darshana or sparsana pramaana but only be known through taste.

Similarly Brahman is inherent in all but is not available through Pratyaksha, Anumaana Pramaana but here the pramaana is ‘Aachaaryavaan Purusha Veda’ i.e. Vedaanta is the Pramaanam (Vedaanta includes Guru) or Shaastra Pramaana.

ueJeCecesleogokesâÓJeOeeÙe- Avadhaaya mean putting in. you put this piece of salt into the water. (Uddaalaka is directing Svetaketu)

DeLe cee øeele®HemeeroLee – Next morning you come to me. Here Maa means Maam.

me n leLee Ûekeâej– the student does accordingly.

leB nesJeeÛe- (the teacher) addressed to him.

Ùeöes<ee ueJeCecegokesâÓJeeOee- Here doshaa means last night (normally doshaa means defect). You have put the salt in the water.

De*die leoenj- O dear one take the salt and give it to me.

leæeJece=MÙe- Avamrushya – feeling with the hand. Svetaketu put his hand in the salty water and tries to feel with his hand.

ve efJeJeso- He was not able to find.

The significance of this section is to show that Brahman is only Shaastra Pramaana gamyam (Guru – shaastra – upadesha).

[At 36.50 To 49.11 of 6-12-1 to 6-13-3]

> ÙeLee efJeueervecesJee*dieemÙeevleeoeÛeecesefle
> keâLeefceefle ueJeCeefceefle
> ceOÙeeoeÛeecesefle keâLeefceefle
> ueJeCeefcelÙevleeoeÛeecesefle
> keâLeefceefle ueJeCeefcelÙeefYeøeemÙewleoLe
> ceesHemeeroLee Fefle
> leæ leLee Ûekeâej leÛÚÕelmebJele&les leB nesJeeÛee$e
> JeeJe efkeâue lelmeescÙe ve efveYeeueÙemesÓ$ewJe
> efkeâuesefle ~~ 6~ 13~ 2~~

ÙeLee efJeueervecesJe – is to be added to the last mantra ve efJeJeso

ÙeLee efJeueervecesJe –Here yathaa means because- Svetaketu could not felt/ saw the salt **because** efJeueervecesJe- the salt was dissolved in the water. Here both sparsha and darshana pramaana did not work. If Brhaman is negated as it is not available for Pratyaksha pramaana (instrument/ means of knowledge), it is as foolish as negating the presence of salt in the water in which salt is already present.

Antaat aacaat – from the top portion you sip a little bit. Antaat – from top; aacaama – to sip - Aacam dhaatu, in verbal from it becomes aacaamati

keâLeefceefle ueJeCeefceefle- upon being asked how it is by uddalaka,

Svetaketu said it is salty.

Similarly Uddaalaka asked Svetaketu to sip the water from the middle and bottom of the container. In both cases upon asked Svetaketu told that the taste is salty.

DeefYeøeemÙewleoLe ceesHemeeroLee- Abhipraashya means to throw away. Maa upasidatha – and come to me as I am going to tell you something important.

leæ leLee Ûekeâej- Svetaketu threw away the water and came back

leÛÚÕelmebJele&les- Tat shashwatam samvartate. The salt is there in the water all the time i.e. when you are feeling with hand and not able to find it, but due to non use of the proper pramaana salt is as good as not there. When proper pramaana is used the existence of salt is revealed.

leB nesJeeÛee$e JeeJe efkeâue lelmeescÙe- O student in the same way where is Sat Brahman. Atra baaba kila tat – but you are not able to see it

ve efveYeeueÙeles- but you are not able to see that, just as dissolved salt is invisible, similarly Sat Brahman is invisible.

De$ewJe efkeâuesefle- (Brahman) is very much here itself. Atra Brahma Samasnute.

Not only Sat is inherent in the world, the teacher goes one step further – that inherent Sat is nothing but 'YOU'.

[At 49.11To 55.00 of 6-12-1 to 6-13-3]

> me Ùe S<eesÓefCecewleoelcÙeefceoB meJe&b lelmelÙeB me Deelcee
> leòJeceefme Õeslekesâlees Fefle YetÙe SJe cee YeieJeeefvJe %eeHeÙeeflJeefle
> leLee meescÙesefle nesJeeÛe ~~ 6~ 13~ 3~~
>
> ~~ Fefle $eÙeesoMe: KeC[: ~~

The teacher here said thus the Sat is inherent in the whole creation and this Sat alone is the Aatmaa of the whole creation.

POINT TO BE REMEMBERED

This example should not be extended too much. Any example has only limited

purpose. Shankaraachaarya has said – any example has only a limited purpose.

In the last verse it is said that the salt is very much in the water inherently but not visible. In this example two independent things are found i.e. Salt which can exist independent of water and Water which can exist independent of the salt. Water and Salt has same degree of reality. Which will endorse Dvaita concept. To avoid this the example is to be extended this much i.e. Salt is inherent and it is not visible. Similarly Sat is inherent but not visible. Here Sat and World are not two separate reality i.e. Sat and World do not have equal degree of reality. Sat is Real World is unreal.

lelmelÙeB me Deelcee- That Sat Brahman alone is Aatmaa and leòJeceefme Õeslekesâlees- that Sat is nothing but YOU.

THE STUDENT WILL BE CURIOUS NOW – As in the example the teacher has said that the Salt can not be known through eyes, touch but the salt can be known through the taste. But in case of Brahman taste is not also a pramaana due to 'ashabdam asparsham arupam arasam tvaat Brahman'

QUESTION – Then what is the Pramaanam in the case of Sat Brahman.

In the next section the teacher revealed another pramaana – normally it is said that the pramaana is shaastra, but here Upanishad carefully avoids it. As shaastra can be studied independently. The Upanishad says 'Aachaarya vaan purusha veda' i.e. Guru is pramaana as Guru will not teach anything which is away from Shaastra.

[At 0.00 To 4.49 of 6-14-1 to 6-16-3]

In the previous 13th section through the salt example it is proved that if anything which can not be known through one pramaana (means of knowledge) can be known through another pramaana. In the example of salt it was found that the student is unable to know the presence of salt in the water through the eye & hand but only through taste the presence of salt is known. Thus if any thing is not known through any one pramaana, its existence should not be denied. A relevant mean to

be used to know the thing.

By extending the salt example it can be said that , just as salt pervades the water after it is dissolved in it, the sad Brahman pervades the whole universe. But it can not be known through the pramaana like pratyaksha, anumaana, arthaapatti, upapatti and anupalabdhi. Then one should not conclude that Brahman is not present. Only relevant pramaana is to be used to know the presence of Brahman. That relevant pramaana is Shaastra Aachaarya Upadeshah i.e. Shabda pramaana. This pramaana is highlighted in the 14th section.

[At 4.49 To 10.20 of 6-14-1 to 6-16-3]

~~ Ûelego&Me: KeC[: ~~

ÙeLee meescÙe Heg®<eb
ievOeejsYÙeesÓefYeveæe#eceeveerÙe leb
leleesÓeflepeves efJeme=peslme ÙeLee le$e
øee*dJeeso*dJeeOeje*dJee
øelÙe*dJee øeOceeÙeerleeefYeveæe#e
DeeveerleesÓefYeveæe#ees
efJeme=°: ~~ 6~ 14~ 1~~

The important of Aachaarya vaakya is highlighted through an analogy or story – A person belonging to Gaandhaara desha (modern Afganisthan) was kidnapped by the robbers and blind folded. After taking away all his possessions they left him in the middle of a forest. Then how will he come out? A guide is needed who can give him knowledge of Gaandhaara desha direction. In the same way Aachaaryah.

Gaandhaarebhya..dhaaksham – a person of Gaandhaara desha who is blind folded (abhinadhaaksha – abhindadha aksham)

Tatah…visrujet – Atijane i.e. a place where there is no person, Visrujeh – aranya pradeshe; left him

Sah..praangvaa..pradhmaayita – pradhmaayita – he shouts / cried a lot(for help); he does not know in which direction to shout as he does not know in

which direction people are present. So he shouts to every direction one by one. Praangvaa – in the front direction, Udangvaa- in the northern direction, Pratyangvaa- in the backward direction.

Abhinadhaaksha aanitah- I have been brought here blind folded

Abhinadhaaksha visrustah – I have been deserted here blind folded

Thus he is crying for a long time.

[At 10.20 To 30.14 of 6-14-1 to 6-16-3]

lemÙe ÙeLeeefYevenveb øecegÛÙe øeyeütÙeeosleeb efoMeb ievOeeje
Sleeb efoMeb Jeüpesefle me ieüeceeodieüeceb
He=ÛÚvHeefC[lees cesOeeJeer
ievOeejevesJeesHemebHeÅeslewJecesJesneÛeeÙe&JeevHeg®<e es Jeso
lemÙe leeJeosJe efÛejb ÙeeJeVe efJecees#ÙesÓLe mebHelmÙe Fefle
~~ 6~ 14~ 2~~

When he was crying like this, by chance because of his good luck somebody come forward.

Abhinahanam pramucya – he released/ removed the blindfold

Prabruyaat – advice

Etaam disham Gandhaarah – Gaandhaarah desha is in this direction

This is called upadesha vaakya, having heard this upadesha the person has to work it out. But there is problem – even though another person has said that Gaandhaara desha is in that direction, in the forest the route may not go exactly in that direction. So the person has to make sure that he is going in the right direction.

Graamaat….pruchhanna – going and asking for direction to various people in the villages for the right direction in his way.

Panditah medhaavi – (Thus two qualifications are required) Panditah means upadeshavaan / sravanajnaanavaan. The first upadesha is important ‘Gaandhaara desha is in this direction’. Another qualification Medhaavi is also required i.e. capable of independent thinking. If I deviate to left of the required

direction then I have to trace back to the right direction by moving towards right direction in keeping the main direction in view.

Sooner or later

Gandhaaran…upasampadyeta – reach Gaandhaara desha, his destination.

The above is the story part of the verse, now it is extended

Evam eva iha – in the same way the Jivaatma is also has to reach the Paramaatmaa.

According Shankaraachaarya – Punyaa punya taskaraihi..aranye prabeshitah. The Anaatmaa is the forest i.e. the sthula, sukshma, kaarana sarira are the forest. The Jivaatmaa is caught up in this sarira trayaatmaka aranyam.

How did he come to this forest?

Punyaapunya taskaraih –

Trishnaa paashaa paasita –Trishnaa means aashaa / desire. Desire has blind folded, the viveka shakti is not there – ‘Paraanci khaani vyatruna svayambhu.. parang pasyati na antaraatman – not having the viveka cakshuh he goes more and more outwards i.e. more and more into the forest.

Pradhmaayita - The shouting by the lost person is compared with ‘Prayer’.

Because of the Punyam the Lord sends the guide to the lost person who is Guruh.

Guru removes the ‘Trishnaa paasham’ and afterwards it gives the advice ‘Tat tvam asi’.

The teaching is incomplete in the sense as it is told that ‘You are Brahman’. As it is not said which is you is mentioned – whether it is Sthula, Sukshma, Kaarana sarira or Chaitanya. So a person not having independent thinking faculty, then the body will be taken as Brahman. i.e. the person is pandita (upadeshavaan / sravanajnaanavaan) not medhaavi (capable of independent thinking). The Upanishad do not tell everything, the student has to find many things. Sampradaayah – methodology of analysis. The western philosophies and Buddhists, Jaina philosophies are based on independent thinking, those are the product of intellect and have no sravana.

Evam eva iha – in this same way here

Aachaaryavaan purusho veda – so a person who has got a Guru will know the truth. Veda means jaanaati.

Jnaana phalam is given in the last portion -

lemÙe leeJeosJe efÛejb ÙeeJeVe efJecees#Ùes- Here the jnaana phalam of videha mukti is talked about. Until Prarabdha is exhausted he will continue to be a Jivanmuktah. Tasya taavadeva ciram – for him that much time will take, ciram means time / duration, until the praarabdha karma continues he continues to be Jivanmukta.

Atha – after praarabdha karma exhaustion

Sampasye/ sampasyate – Videha mukti praapnoti / literally means merger with Sat.

[At 30.14 To 31.30 of 6-14-1 to 6-16-3]

me Ùe S<eesÓefCecewleoelcÙeefceoB meJe&b lelmelÙeB me Deelcee
leòJeceefme Õeslekesâlees Fefle YetÙe SJe cee YeieJeeefvJe %eeHeÙeeflJeefle
leLee meescÙesefle nesJeeÛe ~~ 6~ 14~ 3~~

~~ Fefle Ûelego&Me: KeC[: ~~

Every section ends with this mantra.

This truth is the Sad Brahman, and this Sad Brahman is the essence of this creation, and this Sat Brahman alone is ‘You’, Tat Tvam Asi Svetaketu.

[At 31.30 To 34.45 of 6-14-1 to 6-16-3]

In the 15th section the teacher talks about Videha mukti or what happens when a Jnaani dies.

The Upanishad points out that it is similar to what happens when Ajnaani dies. There are four occasions when there is merger with Brahman – during laya (shushupti) , marana, pralayam and moksha / aatyantika pralaya. In all these four phases the Jivaatmaa merges into Brahman. In the first three cases the Jivaatmaa returns.

A humor by Upanishad – when a person dies, other people does not let him die peacefully. As he continues to talk with the assembled people, his faculties one by one merges.

[At 34.45 To 39.50 of 6-14-1 to 6-16-3]

~~ He_ÛeoMe: KeC[: ~~

Heg®<eB meescÙeesleesHeleeefHeveb %eeleÙe:
HeÙeg&Heemeles peeveeefme
ceeb peeveeefme ceeefceefle lemÙe ÙeeJeVe Jee*dceveefme
mebHeÅeles
ceve: øeeCes øeeCemlespeefme lespe: HejmÙeeb osJeleeÙeeb
leeJeppeeveeefle ~~ 6~ 15~ 1~~

Upataapina Purusham – one who is suffering and is going to die

When it is almost definite that the person is going to die

Jnaatayah Paryupaasate – Those who know the person come to him and enquire about his health.

Jaanasi maam Jaanasi maam – and ask whether he is able to identify them

He will go on answering

Yaavanna vaangmanasi sampadyate – as long as the Vaak organ resolves into Manas. The mind is active.

Manah praane- as long as mind is not resolved into praana, the mind will continue to think.

Praanah tejasi – as long as praana is not resolved into tejas (Agni) tattvam, the Praana is active.

Tejah parasyaam devataayaam – Paraa means Sat Brahman. Teja resolves into Sat Brahman.

This is the reverse order of the order of Srusti and also discussed in the 6th chapter 8th section 6th mantra. Where the deepsleep / shushupti is the topic.

Taavat jaanaati – until the resolution does not takes place he knows.

Yaavat na sampadyate taavat jaanaati

As time goes one by one resolution takes place. That is said in the next

mantra.

[At 39.50 To 43.23 of 6-14-1 to 6-16-3]

DeLe ÙeoemÙe Jee*dceveefme mebHeÅeles ceve: øeeCes øeeCemlespeefme
lespe: HejmÙeeb osJeleeÙeeceLe ve peeveeefle ~~ 6~ 15~ 2~~

Then slowly what happens:

ÙeoemÙe Jee*dceveefme mebHeÅeles-

ceve: øeeCes - Mind is the product of Anna/ Pruthive tattvam (Annamayam hi Saumya). Praana is the product of Jala tattvam (Aapomaya praanah). Therefore mind resolves into Praana means Pruthivi tattvam resolves into Jala tattvam.

øeeCemlespeefme- Praana resolves into Teja. i.e. Jala tattvam resolves into Agni tattvam.

Agni resolves normally in vaayu and then vaayu resolves into Aakaasha. But in Chaandogya there is only three Buta, Therefore

Tejah Parasyaam Devataayaam – Agni tattvam resolves into Sat Brahman.

Once this resolution takes place

Athah na jaanaati –

In Aitareya or Prashna Upanishad it was connected with Udaana Praana, the Udaana Praana along with the Tejas Tattvam take the Jivaatmaa into Brahman. Since due to Ajnaana and karma the individuality is retained and comes back. This is the case of Ajnaani as per Shankaraachaarya. In the case of Jnaani it is total merger without punarjanma.

[At 43.23 To 46.00 of 6-14-1 to 6-16-3]

me Ùe S<eesÓefCecewleoelcÙeefceoB meJe&b leled melÙeB me Deelcee
leòJeceefme Õeslekesâlees Fefle YetÙe SJe cee YeieJeeefvJe %eeHeÙeeflJeefle
leLee meescÙesefle nesJeeÛe ~~ 6~ 15~ 3~~
~~ Fefle He_ÛeoMe: KeC[: ~~

The topic of this section (6.16) is Jnaaninah Sat sampattih. In the previous section (?) Ajnaaninah sat sampattih. The path is same vaak maneh, manah

praana, praana tejasi, teja parasyaam devataayaam.

In the 15th section it is said that Ajnaani is also resolved into Sat Brahman in the same way as that of a Jnaani. When both of them resolves into Sat Brahman in the same way, then how come one returns and the other does not.

Ajnaani sat sampatti praapnoti punah aagachhati, Jnaani sat sampatti praapnoti punah na aagachhati.

So what is the difference?

In the 16th section the Upanishad tells that the cause of this difference is one is known the fact and the other does not know the fact.

This is going to be explained through another story and example

[At 46.00 To 53.06 of 6-14-1 to 6-16-3 & 0.00 To 23.44 of 6-16-2 & 1-6-16-3]

~~ <ees[Me: KeC[: ~~

Heg®<eB meescÙeesle
nmleie=nerleceeveÙevlÙeHene<eer&lmlesÙecekeâe<eer&lHejMegcemcew
leHelesefle me Ùeefo lemÙe keâlee& YeJeefle lele
SJeeve=leceelceeveb
kegâ®les
meesÓve=leeefYemebOeesÓve=lesveelceevecevleOee&Ùe
HejMegb leHleb øeefleie=åCeeefle me o¢elesÓLe nvÙeles ~~ 6~ 16~ 1~~

Some people caught a person who is thought to be a thief and brought before the king for justice. They told the King that the person brought by them is a thief. The accused person denied the charge and told that he had not stolen anything. A red hot axe is brought and kept before the accused and is directed to hold that red hot axe by the king to find out that whether the accused is insulated by a factual statement or a false statement. In the same way the whole world is like a red hot axe. Where three types of sorrows are present – Adhyaatmika (sorrow caused by oneself), Adhidaivika, Adhibhautika

(sorrow due to external forces). There are two types of people one type saying ‘Aham Brahmaasmi’ and others saying ‘Aham Jiva asmi’. To find out the fact that who is telling truth, contact with the world is like holding red hot axe. If ‘Aham Jiva asmi’ is the fact then one will not hurt due to the contact with the world (experiences of the world). But one gets hurt due to the presence of the three varieties of sorrows. Therefore, ‘Aham Jiva Asmi’ is not fact. Those who says ‘Aham Brahmaasmi’ are not touched or hurt by the worldly sorrows.

In the 15th section it is said that the Jnaani merges in Sat Brahman and does not return. This merging is called Sat Sampatti. Sat means Brahman and Sampatti means merging /nirvaanam/ oneness. During shushupti , Maranam Ajnaani also merges into Brahman. So the Upanishad has talked about Sat Sampatti for both Jnaani and Ajnaani. Even the karma/ stages of Sat Sampatti are also common for both Jnaani and Ajnaani. But Anjnaani comes back and have punarjanma as per the Upanishad. In case of Jnaani it is total merger and does not come back.

In the 15th section the teacher has pointed out the differentiating factor due to which one returns and other does not. The differentiating factor is – one is Anruta abhishandhah (holding unto false thing) and the other is Satya Abhishandhah (holding onto the truth). Which is described in the verse 6-16-1 through a story.

A Ajnaani is affected by tribidha taapa of the world, the statement ‘Aham Jiva asmi’ is not correct based on Tapta Parasu allegory. Since a Jnaani who says ‘Aham Brahma Asmi’ is not affected by the tribidha taapa of the world, as he is protected by the truth and the statement ‘Aham Brahma Asmi’ is correct. As Jnaani is Satya Abhishandhah he is released from the cycle of birth and death i.e. becomes Muktah.

[23.44 To 30.33 of 6-16-2 & 1-6-16-3]

DeLe Ùeefo lemÙeekeâlee& YeJeefle lelesJe melÙeceelceeveb kegâ®les

me melÙeeefYemevOe: melÙesveelceevecevleOee&Ùe HejMegb leHleb
øeefleie=åCeeefle meve o¢elesÓLe cegÛÙeles ~~ 6~ 16~ 2~~

Atha yadi tasya akartaa bhavati – if he has not committed that theft, his statement will become truthful statement.

Tataeva satyam aatmaanam kurute – because of that (non theft) he is making himself truthful.

me melÙeeefYemevOe: - that person who is holding on Satya (who is enveloped by satyam)

melÙesveelceevecevleOee&Ùe- covering himself with that truthful statement

HejMegb leHleb øeefleie=åCeeefle – he holds the tapta parashu.

meve o¢eles –

Atha muchyate – he is freed from the charge.

[30.33 To 40.40 of 6-16-2 & 1-6-16-3]

me ÙeLee le$e veeoe¢eslewleoelcÙeefceoB meJe&b lelmelÙeB me
Deelcee leòJeceefme Õeslekesâlees Fefle leæemÙe efJepe %eeefJeefle
efJepe%eeefJeefle ~~ 6~ 16~ 3~~

~~ Fefle <ees[Me: KeC[: ~~
~~ Fefle <e…esÓOÙeeÙe: ~~

Just as in this example the truth speaking person is not burnt

Tathaa – in the same way whoever says ‘I am Brahmaasmi’ is not hurt due to the sorrows of the samsaara / life. After death he is not reborn. This is the way of ‘Bideha Mukta’.

Thus Sat Brahman alone is everything, therefore Sat Brahman is Satyam. There is only one Satyam and that is you.

Knowning oneself is called Paraa vidyaa and knowing others is called Aparaa Vidyaa.

Tat – that teaching Asya – by the teacher Vijajnau – understood by Svetaketu. The 6th chapter ends. This chapter is also known as Sat Vidyaa chapter. Here in this chapter Sat means Brahman. In Mundaka up Brahman is called as Akshara, in Maandukya Brahman is called Turiyam. In the 7th chapter of the Chhandogya Brahman is called Bhumaa i.e. Bhuma Vidhyaa.

[40.40 To 55.25 of 6-16-2 & 6-16-3]

Few more ideas

As Shankaraachaarya has made some more observation on this chapter.

The most important statement of the 6th chapter is 'Tat Tvam Asi' which is a mahaa vaakya.

Regarding this mahaavaakyam Shankaraachaarya has made a few remarks.

To understand it the certain fundalmental rules (axioms) are to be kept in mind:

1. Veda is a pramaana of Astika darshana of Inida. (Shaankya Yoga, Nyaaya Vaisheshika, Purva and Uttara mimaansaa). Pramaana means as source or means of knowledge.
2. There are many means of knowledge and each one has its own field of application. Ex – Eyes are means of knowledge which can give information of colours and forms only. It can not give information of sound, smell, touch and taste. One means of knowledge can not function in another field.
3. Since one pramaana can not function in the field of another pramaana. One pramaana has not the capacity to validate or invalidate another means of knowledge.
4. Therefore, whatever knowledge is given by one pramaana it is valid (correct) by itself i.e. knowledge by itself which does not require verification.Whatever pramaana produces is 'Pramaa'. Pramaa pramaanam janayanti. One neednot doubt.
5. Since Veda is a pramaanam, so Vedanta is also a pramaanam. As Upanishad is a pramaanam and whatever is understood from the Upanishad is 'Valid knowledge' which does not require any further

verification. Therefore Vedaanta does not give information to be verified later. If one requires an experience to validate the utterances of Vedaanta/Veda. Then one is thinking Veda as one pramaana and experience as another pramaana which is going to support the first one. This is not true as one pramaana can not be validated by another pramaana. If it is said that the knowledge received from the Veda pramaana is to be proved by some experience, then this experience has to be proved by some other thing. It will result in endless problem. Therefore, after understanding the teaching of vedaanta there is nothing to be done for verification. Thus what one understands is knowledge itself.

6. Therefore Shankaraachaarya has said that the statement ‘Tat Tvam Asi’ does not require any verification as it is a fact.
7. When Vedaanta says ‘You are Brahman’, Vedaanta does not mean body and mind (as body and mind are not under the field of Vedaanta pramaana). Vedaanta talks about ‘Chaitanyam’ (me the aware full being) which is not available for any other pramaana. Therefore, Vedaanta is talking about I the chaitanyam. I the chaitanyam is limitless which is a knowledge which does not require any verification. As it is a knowledge coming from a Pramaanam.
8. Not only it is need not be verified it can not be verified. For verification another pramaana is required. But pramaana other than Veda has not access to Chaitanyam at all.
9. Therefore ‘Tat Tvam Asi’ when understood is the wisdom. Understanding is realization.

[7.50 To 6th chapter concluding]

What Vedaanta gives is the final valid knowledge. The seeker is required to understand Vedanta.

DOUBT

By learning vedaanta, listening and studying Upanishad one gets only intellectual knowledge.

HOW can intellectual knowledge be final knowledge?
Counter QUESTION : WHAT is final knowledge?
Final knowledge is experiential knowledge.
In general two types of knowledge is talked about. Intellectual knowledge (Jnaanam) and experiential knowledge (Vijnaanam/ Saatksyaatkaara). Studying and listening to Vedaanta only give intellectual knowledge.
By the word intellectual knowledge one means is non experiential knowledge. Any knowledge takes place only in the intlect. So there is no need to put an adjective like intellectual before knowledge. Any knowledge whether intellectual or spiritual takes place in the intellect. Adjective is meant to separate one noun from other (Vyaavartakam visheshanam).
In the general day to day life one have experiential and non experiential knowledge. All inferential knowledge is non experiential knowledge. Reading the features of a thing from a book is a non experiential knowledge. So the general idea is by studying the book one gets only non experiential knowledge. By extending this logic it is said that by studying vedaanta one gets non experiential knowledge. So the general view is that words give Jnaanam / knowledge and experience gives Vijnaanam / Realisation / Saaksyaatkaara. Thus the general contention is that the study of scripture, the understanding (? Is understanding and mere study are one and the same) of Upanishad can never be final.

REFUTATION of the general contention: Words do not give experiential knowledge
It is accepted that generally words do not give experiential knowledge. Utsarga apavaada – Utsarga means general rule, apavaada menas exceptional rule.
Utsarga- The general rule is that word can only give non experiential knowledge. Words can not give experiential knowledge.
Apavaada – Words can also give experiential knowledge. i.e. Words can give Jnaanam and Vijnaanam. Vedaanta comes under this exception – Vedaanta words can give both Jnaanam and Vijnaanam.

Explanation – When objects of description are far away, then words (which describes that far away object) can only give non experiential knowledge.

When the object of description (which is not far away) but is already **intimately experienced** (how one gains such intimate experience?) / available, then words can give experiential knowledge then and there, because the object is all the time experienced. Paroksha vishaye Sabda jnaanam paroksham, Aporaksha vishaye sabda jnaanam aporaksham.

Example – Story of Karna. Who was brought up by the foster mother whose name was Radhaa. One of the name of Karna is Raadheya. Karna also know himself as Raadheya. Except Kunti all other know Karna as Raadheya. The original nature of Karna is Kaunteya…….

In this story the description can be divided into two types – 1 – objective description of the 6^{th} son of Kunti. Where Kunti has told how the 6^{th} son of her was born and put in a box etc. this objective description is known as Avaantara Vaakya. These Avaantara vaakyam only gives non experiential knowledge. The description of the 6^{th} son in such a manner is termed as Avaanta Vaakyam as Karna has the urge to experience (to know the 6^{th} son) after hearing the description. The urge for experience continues after listening of Avaantara Vaakyam.

When Kunti told Karna that her 6^{th} son is none other than Karana himself or You are that 6^{th} son. This communication / word gives rise to a knowledge in Karna i.e. I am that 6^{th} son, which is intimate to him.

This word which directly gives rise to the experiential knowledge is called ‘Mahaa vaakyam’. Mahaa Vaakyam talks about something which is intimately experienced all the time i.e. ones own Self. Mahaa Vaakyam puts an end to the urge for experience when heard properly. The sign of understanding is that ‘Brahman is not a non experienced one, Brahman is I who is all the time intimately experienced.’

After Mahaa vaakyam the student can ask for some more clarity to dispel doubt (Samsaya) and may face the hurdle of habitual notion of not

understanding oneself as ‘Brahman’ (Viparyaya pratibandha). So the two problems are Samsayam and Old habits i.e. non conviction (AT 40.00 of 6th Chapter concluding). Dropping a notion is like a sucide. As one is so much identified with the notion that one has become one with the notion. So conviction is lacking in understanding oneself as Brahman not experience. The conviction does not arrive due to certain doubts, when cleared the knowledge becomes free from doubts.

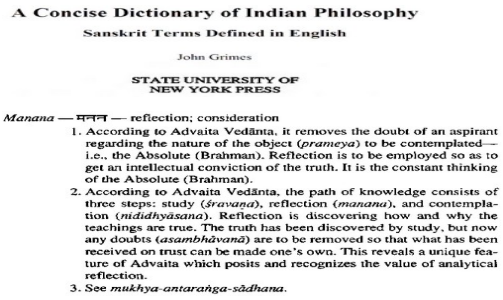
Thus ‘Tattvamsi’ gives aporaksha jnaana. What is needed is understanding of Vedaanta. One who has understood will not complain of non experience.

The traditional view is ‘no separate experience is required’ as Vedaanta Vaakya directly gives realization / Vijnaanam.

Thereafter all effort are directed to remove doubt (the two fold problem of Samsaya and Viparyaya pratibandha to gain conviction).

Mananam is meant for removal of doubt.

From



A Concise Dictionary of Indian Philosophy
Sanskrit Terms Defined in English

John Grimes

STATE UNIVERSITY OF NEW YORK PRESS

Manana — मनन — reflection; consideration

1. According to Advaita Vedānta, it removes the doubt of an aspirant regarding the nature of the object (*prameya*) to be contemplated—i.e., the Absolute (Brahman). Reflection is to be employed so as to get an intellectual conviction of the truth. It is the constant thinking of the Absolute (Brahman).
2. According to Advaita Vedānta, the path of knowledge consists of three steps: study (*śravaṇa*), reflection (*manana*), and contemplation (*nididhyāsana*). Reflection is discovering how and why the teachings are true. The truth has been discovered by study, but now any doubts (*asambhāvanā*) are to be removed so that what has been received on trust can be made one's own. This reveals a unique feature of Advaita which posits and recognizes the value of analytical reflection.
3. See *mukhya-antaraṅga-sādhana*.

Nididdhyasana / meditation is not meant for experience, Vedaantic meditation is meant for removing habitual idea of one is not Brahman not for experience.

HOW one will be sure that the Statement ‘Tat Tvam Asi’ is not a casual statement (Taatparya rahitam vaakyam) uttered in the Upanishad.

In general statements are of two types i.e. casual and serious (Taatparya sahitam vaakyam).

‘Mimaansaa’ methodology used to know whether the statement ‘Tat Tvam Asi’ which is uttered by Sruti is casual or serious. The steps are Upakrama, Upasamhaara, Abhyaasa, Apurvataa, Phalam, Arthavaada and Upapatti. (Upakramo upasamhaarau abhyaasaapurvataa phalam arthavaada upapatti ca lingam taatparya nirnaye)

Ṣaḍ-liṅga — षड्लिङ्ग — the six marks

1. According to Mīmāṁsā, there are six marks to be noticed in understanding the scripture (Veda). They are beginning and conclusion (*upakrama* and *upasaṁhāra*); novelty (*apūrvāta*); repetition (*abhyāsa*); result or fruit (*phala*); praise or censure (*arthavāda*); and intelligibility in the light of reason (*upapatti*).

These six factors are observed to arrive at the Taatparyam.

First Factor - Upakramaupasamhaarau – the beginning and the end is compared. The beginning and the end must have similarity and they give main view. In this 6th chapter at the beginning and at the end the discussion of Brahman is made.

Therefore Brahman topic is not a casual topic but a serious one.

2nd Factor – Abhyaasa – Whatever is repeated is serious not casual. Here Tatvamasi is repeated nine times (nabakrutya).

3rd factor – Apurvataa – Any pramaana should have a knowledge which is inaccessible to other pramaana / means of knowledge. ‘I am the Brahman’ is a knowledge which is not accessible to any other means of knowledge. So there is taatparyam.

4th factor – Phalam – Where ever benefit is given, there must be Taatparyam in that. A casual statement will not have much value. A serious statement must have a value. The benefit one gets is the greatest value. The Phalam of Tatvamasi is ‘Videha mukti’ and ‘Jivan mukti’. Therefore, Tatvamasi can not be a casual statement.

5th factor - Arthavaada - means glorification. A casual statement can not give glorious knowledge. Here Sruti talks about glory ‘Yena asrutam srutam bhavati, amatam matam bhavati, avijnaatam vijnaatam bhavati’. The glory of this knowledge is one becomes Sarvajna.

6th factor – Upapatti – means logic – ‘Eta vijnaanena sarva vijnaanam bhavati’.

There is logic as kaaranam alone appears in the form of all kaaryam. As kaarana jnaanena kaaraya jnaanam bhavati. Thus it is not a reasonless statement. It is a statement which has enough reason.

Thus all these 6 factors supports that ‘Tattvamasi’ is not a casual statement. And understanding Tattvamasi is complete knowledge. Other than understanding one does not require separate experience to complete this knowledge. One should listen again and again till understanding comes.(54.24 of 6th Chapter concluding)

[AT 1.00 To 5.06 of 6th Chp. Sum &Mantras. 7-1-1 & 2]

SUMMARY OF 6th CHAPTER

The 6th chapter of Chhandoga Upanishad is known as ‘SAD VIDYAA’ which is another name for ‘BRAHMA VIDYAA’.

1st SECTION

In the 1st section Guru Uddalaka and Disciple Svetaketu is introduced by the Upanishad. Uddalaka is the father of Svetaketu. The Sad Vidyaa is imparted by the Upanishad as the dialogue between the teacher and student.

The basic question which is introduced by the this Upanishad is exactly the same as that of the Mudaka Upanishad which is ‘What is that knowing which everything else is known.’ In the Mundaka Upanishad the question is put as ‘Kasmin nu Bhagabo vijnaate sarvam idam vijnaatam bhavati’. In this Upanishad it is ‘Yena asrutam srutam bhavati amatam matam bhavati avijnaatam vijnaatam bhavati’. Only the language is different, the meaning is same. In this Upanishad the Guru i.e. the father has asked the question, whereas in the Mundaka Upanishad it is the student who has asked the question. As the student does not know the answer, the teacher is going to teach.

At first the teacher has showed/ established that there is the possibility of such knowledge as ‘Eka vijnaanena sarva vijnaanam sambhavati’ (it is possible to know all by knowing one). The process of establishing the possibility of a knowledge is termed in saanskrit as ‘Sambhaavanaa’.

Through 3 examples the teacher establishes such possibility i.e. Eka vijnaanena sarva vijnaanam sambhavati'. They are 'Mrut', 'Svarna' and 'Krushnaayata' drustaanta/examples. Such as 'Eka mrut vijnaanena sarva ghata vijnaanam bhavati'.

In short the essence of all these examples is 'Eka kaarana vijnaanena sarva kaarya vijnaanam sambhavati'. This is the topic of the 1st section of 6th chapter. Where the Guru and Shishya through a story, a question and the possibility of an answer are introduced.

[AT 5.06 TO 26.25 of 6th Chp. Sum &Mantras. 7-1-1 & 2]

From section 2 to 7 deals with Srusti to point out that Sad Brahman is Srusti kaarana. So it can be said 'Kaarana Brahman vijnaanena sarva prapancha vijnaanam bhavati'. Thus Brahma Eva sarva kaaranam (Janmaadyasay yatah; Yato vaa imaani bhutaani jaayante).

In those sections Sukhma, Sthula bhuta srusti and Bhautika prapanca srusti are mentioned. In this Upanishad sukhma bhuta are only three i.e. Tejobannam (Tejah Ap Annam or Agni Aapah and Pruthivi). As sukhma bhuta are only three 'Tribrut karana' is mentioned.

Various examples are mentioned to show that the entire creation contains the three elements. The Surya, Chandra contains three colours. Red indicates Agni, White indicates Aapah and Black indicates Pruthivi. Even the body of an individual is made up of three elements. Various experiments like fasting for 15days are discussed.

The important mantras quoted often from this section are –

Annamayam hi Saumya manah. Apomaya Praanah. Tejomayi Vaak.

The mind predominantly contains Pruthivi tattvam. The Praana predominantly contains Jala tattvam. Vaak predominantly contains teja tattvam. In short the Adhibhuta prapancha consists of the three elements and the Adhyaatma sariram also consists of three elements.

In the 8th section the central theme comes which is the Mahaavaakya Upadesha. By defining the three words the Mahaavaakya is revealed. They are 1 – Svapiti (Svapiti naama nirvacanam) 2 – Ashanaayaa / hunger 3 – Pipaasaa /

thirst. Thus by giving the definition of these three words, the Upanishad reveals the Aikyam.

In defining the word ‘Svapiti’ the Upanishad has pointed out that the Jiva Swarupam is ‘Sat’ (Sataa Saumya tadaa sampanna bhavati svam hi apito bhavati). Jiva resolves into the Sat during the Shushupti. Therefore ‘Sat’ must be the Svarupam of the Jiva. Thus by defining ‘Ashanaayaa’ and ‘Pipaasaa’ the Upanishad has pointed out that Sat alone is Sarva Kaaranam. The body has come out of Jalam, Jalam has come out of Agni, Agni has come out of Sat. therefore Sat is the cause of all body and Sat is Jagat kaaranam. Both Jiva svarupa and Jagat kaarana is Sat/Brahman. Thus Jiva swarupa Tvam eva Tat Jagat kaarana Brahma Asi i.e. Tat Tvam Asi. Aitaadaatyam idam sarvam tat satyam sah aatmaa Tattvamasi Svetaketu. So Jivaatmaa Paramaatma Aikyam is taught in this 8th section.

From 9th to 16th section the same teaching (Tattvamasi) is repeatedly given. In each section one one example is given clarifying one one point. A total of eight examples are given clarifying eight points.

1st example is ‘Madhu’ drushtaanta – through this example it is clarified that all Jiva after pralaya goes to indistinguishable state. Pralayaantaram Aviveka Bhaava is indicated. Just as honeys from different flowers collected by the honey bees becomes an indistinguishable mass in the honey comb.

2nd example is ‘Nadi’ drushtaanta – this example conveys that before srusti all are in an undistinguishable mass. Srusteh Purvam Aviveka Avasthaa.

3rd example is ‘Vruksha’ drushtaanta – even when (after pralayam) all Jiva go to unmanifest condition their individuality / Jivatvam (Sanchita karma, Punya Paapa etc) is not destroyed. Just like when a tree is cut the Jiva in the tree is not destroyed.

4th example is ‘Nyagrodha bija’ drushtaanta – here the idea clarified is ‘Sad Brahman Ativa Sukshmam.’ Just as a seed is extremely small/subtle, similarly ‘Sad Brahman’ which is the seed of the all creation is subtle.

5th example is ‘Lavana’ drushtaanta – the idea conveyed though the dissolved salt in a container is ‘Brahman’ is ‘Pramaanaantaram Agamyam’

(Laukika Pramaana Agamya). Just as salt dissolved in water is invisible, similarly the all pervading Brahman is not visible.

6th example is 'Gandhaara Purusha' drushtaanta – the idea conveyed is 'Guru shaastra Pramaanena Brahma Jnaayate'. Even though Brahman is 'Laukika' pramaana agamyaam, Brahman is Guru Shaastra pramaana gamyam.

7th example is 'Mumurshu' (Martum ichhuh Mumurshuh -a person about to die) drushtaanta – through this example the Upanishad reveals the Sat Sampatti kramah (Videha mukti kramah) i.e. the stages through which a Jnaani merges into Brahman. 'Vaang manasi sampadyate Manah Praane Praana Tejasi Tejah Parasyaam Devataayaam'

8th example is 'Taskara' drushtaanta – through this example the idea conveyed is 'Satyaabhisandah Mucyate' i.e. the one who holds on to the 'Satyam Brahman' will be free from samsaara.

The central theme in all the above 8 ideas is 'Aitadaatyam idam sarvam Tat Satyam Sah Aatmaa Tattvamasi Svetaketu'. Two examples out of the eight i.e. Gandhaara purusha and Taskara are quoted by Shankaraachaarya again and again.26.25

3rd topic- Mahavaakya prakaranam- Sections 9 to 16 are Mahaavaakya pradhaana sections. In the previous sections the teacher has pointed out that the whole creation is Brahman plus name and form or Existence plus name and form. So the question arises where is Brahman/Kaaranam- Kaaranam is the one principle which is inherent in and through all the kaaryam/behind all the naama rupa i.e. one existence is inherent in all the products of the creation. How to know the existence/Brahman- The existence is present in all the products along with naama and rupa. Knowing of any product is the knowing of the existence with naama and rupa. Thus every knowledge is the naama rupa sahita sattaa. How to know the pure existence which is naama rupa rahita sattaa. A product minus naama and rupa is the cause i.e. kaaryam minus naama rupa is kaaranam. By removing the name and forms/attributes from the mortal I,

immortal existence remains which is the pure/real I. When every naama and rupa are removed from the products one reaches a state of blankness which is experienced in the shushupti/deep sleep state. The pure existence is the conscious principle who is trying to experience the pure existence. The conscious principle which is unobjectifiable is the sakshi chaitanyam is the Sat tattwam. The pure existence alone is Satyam which means naama rupa is mithyaa. The pure existence is not only the essence of the world it is also the essence of the body mind complex of the knower. Threfore Tat tvam asi svetaketu- this reapeted for nine times by the teacher. The pure existence which is the Jagat kaaranam is all pervading is the consciousness principle (of the observer). Tat means existence, Tvam means consciousness, Asi means equal- Brahman the existence is equal to (you) the consciousness principle. Consciousness is not a part, product, property of the body, it is the independent entity which pervades and enlivens the body, it is not limited by the boundary of the body and continues to survive even after the fall of the body. That formless, intangible all pervading consciousness (I am) is Sat Brahman. Therefore Sat, Chit Aanandah aham asmi. Examples are discussed by the teacher to reinforce the teaching- Lavana drishtaanta- When salt is dissolved in the water it is present in the water but the physical eye can not perceive the salt. But when the water is tasted one can able to recognise the presence of the salt in the water. Similarly the upanishad says tha the whole world is pervaded by the invisible Sat Brahman and one can not see it through the Pratyaksha pramaana but through the teaching of a competent Guru(Saastra darpana) one can able to realise the Brahman. Example no 2- A person is kidnapped by a robber and is left in a dense forest with his eyes are blindfolded. He does not know the direction of his village and cries out for help. On hearing his cry some good person leads him to his village. Similarly we are all Sat Brahman, all of our property of Aananda and freedom are stolen by the punya paapa taskaras and our eys are tied by the moha/delusion and we are left in the dense forest of life. We do not know how to get out of i. The only way is to the prayer to the Lord, the Guru will come and remove the moha patalam

takes to moksha."

Important mantras- 6.1.3 & 4; 6.2.1; 6.3.2; 6.5.4;6.8.6 & 7; 6.11.3; 6.14.2